

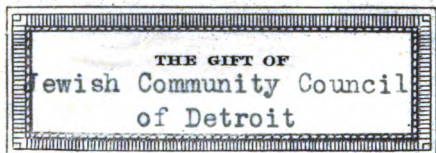
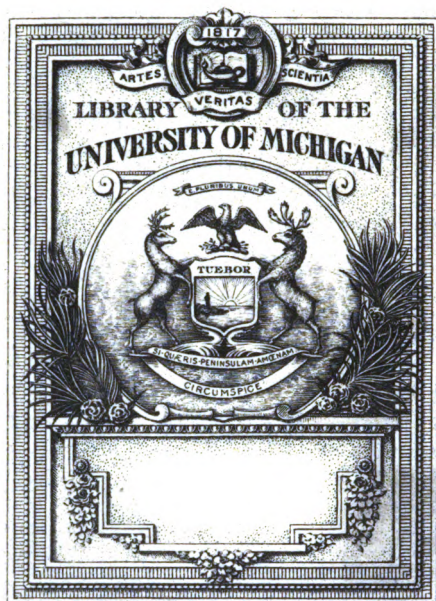
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Questions

and
Answers

Concerning the Jew



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**QUESTIONS
AND
ANSWERS
CONCERNING THE JEW**

**PREPARED and PUBLISHED
by
ANTI-DEFAMATION LEAGUE
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Note

Literature on all subjects covered in this book can be secured gratis at the offices of the Anti-Defamation League of B'nai B'rith, 25th floor, 100 N. La Salle St., Chicago, Ill.

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PREFACE

This book developed out of an actual experience. A friendly living-room was the location of a fascinating discussion in which Christians asked many questions about current anti-Semitism. The result was altogether wholesome. Sigmund Livingston, who was present and who has devoted his life to scotching defamations of Jews, was asked to put in writing answers to the main queries which arose that night. Thus this book came to be.

The answers are intended, of course, for the intelligent and fair-minded person who is sincerely eager for accurate information concerning certain questions which are asked about the Jews and their relationship to the world in which they live. It is intended, also, for use by such persons to enlighten others who are sincerely concerned with clearing up misconceptions regarding our Jewish fellow-citizens.

Truths { A handbook of facts and figures relating to the Jews serves a highly useful purpose in the task of education and re-education for more wholesome human relations among the religious, racial and cultural groups which comprise the American nation. But the limitations of facts and figures should be clearly understood by the reader. The truth appeals only to those people who are receptive to it. Unfortunately, there are prejudiced individuals to whom facts have no meaning. On the contrary, facts are sometimes resisted because the

bigoted person resents efforts to deprive him of his habitual outlet for hate.

Dr. Ellis Freeman, Professor of Psychology at the University of Tampa, mentions the experience with the Protocols of the Elders of Zion as a case in point. The formal exposure of this swindle, he states, had a curious effect in certain quarters. Instead of being immediately rejected, the Protocols gained a rejuvenated vitality and authority; the most spurious Nazi rebuttals against the exposure were accepted as further corroboration of its genuineness.

To understand this strange phenomenon, we must turn to the findings of psychiatrists, who tell us that many prejudiced and intolerant people are victims of "displaced aggression." This is the mechanism whereby pent-up emotional energy is discharged on another object than the original target. For example, one takes one's anger at one's wife out on the dog, or one's anger at one's boss out on the wife. In terms of anti-Semitism, as Dr. J. F. Brown, Chief Research Psychologist of the Menninger Clinic, points out, one displaces one's antagonism towards one's true irritation onto the Jews.

The questions of whether the Jews are flawless people—and the answer is that, like any other group, they obviously are not—has nothing to do with the case. In instances where displaced aggression is being practiced, facts appear to have little influence.

The most important discovery which has been made in the field of inter-group relations today is that there is a certain pathology involved in some types of aggression against the Jew—that some intolerant people are mentally and emotionally sick, just as sick as if they had some physical disease. They are problems for psychiatrists and for clergymen. In many instances, they require emotional reconditioning rather than education by facts.

Therefore, while facts and figures are important instruments in the arsenal of the educator and the leader, they must also point out the psychological nature and sources of anti-Semitism. Only by so doing can they further an understanding of why facts sometimes fail in attempts to eradicate the disease of intolerance.

This little volume can be used in neighborhood groups, family conversations, church classes, and college "bull sessions." Best of all, it will make an admirable discussion basis for joint groups of Christians and Jews. The pleasant, happy, joyous, emotional feelings arising from the comradeship of an evening will provide the concomitants of the intellectual approach which will go a long way to meet the point we mentioned above.

One thing more: each of the questions with which The Anti-Defamation League has dealt in these pages, will lead on to other fascinating problems. Out of the first question, for example, about the history of the Crucifixion, there is bound to develop another query: what is Christian theology about the death of Jesus? When it is explained that the sins of all men caused the death of Christ and, according to orthodox Christian theology, in the denial of the spirit and ethic of Christ, we Christians *today* crucify Jesus, a wholly new turn is given to the issue. There is no greater sin against Christ than the treacherous act of anti-Semitism.

Then, again, as the facts in this book define the character and participation of Jews generally as *normal, helpful, desirable assets* to American life, the exceptions remain, for there are conspicuously undesirable Jews in America, too. And that will lead Catholics and Protestants to leap into the conversation to insist that Jews have no monopoly in corrupt politicians, crooked bankers, narrow nationalists, economic exploiters, or bigoted clansmen. Discovering our common frailties and our common strength, these discussions should lead

▼

Christian and Jew to join hands as citizens who, while worshipping separately, face a common job they can perform together: building a better world for all.

"Questions and Answers" is a book to be *used*, as well as to be read.

EVERETT ROSS CLINCHY.

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THE PURPOSE

✓ For many years a great variety of scurrilous attacks and libels has been permitted without a consistent effort to expose the falsehood of these attacks. Now and then a preeminent non-Jew or Jew did speak out to show the utter falsity of such attacks against the Jew. The fact that no consistent effort has been made to expose the falsehood and scurrility of these attacks may be attributed to concern over the immensity of the task or to the idealistic theory that "truth will prevail."

✓ In recent years, through nefarious propaganda, these attacks have become so widespread that corrective education is imperative. Also, the *truth must be told* in order for it to prevail.

Jewry has nothing to fear from the truth but everything from ignorance. One preeminent Christian divine said "if the Jews had been guilty of 1/100th part of the accusations against them they could not have survived to this day."

If the Jew were, in fact, culpable, there would be no need of inventing false and scurrilous accusations.

In the Jewish group there are the good and the bad in about like proportion to the general public. The practice of charging Jewry with the dereliction of one offender is just as erroneous as to give credit to Jewry for the preeminent qualities of one of its great individuals. It is a common practice to judge a minority group by the shortcomings of a few individuals. The idiosyncrasies of individuals are as-

sumed to be those of the group when, in fact, these may be attributable to the country from which the individuals came—the Italians, French, Polish or Balkan Jews naturally have brought with them the mannerisms of these countries. Jews have lived in Italy, Spain, Greece, the Balkans, and other countries since before the Christian era and it is natural that the peculiar culture and mannerisms of these countries is reflected in the Jew from these lands.

The individual Jew should be judged by his merits or demerits, the same as other individuals of the general public.

Many fictional Jewish characters do not portray the real Jew, yet this Jew of fiction is stereotyped in the minds of a great number of people who have never had an opportunity to really know the Jew of fact. The underlying evil of this condition is that at every frustration the natural aggression is against the group which, because of this mental stereotype, is in disfavor. This is largely the cause which has made the Jew the historic scapegoat and for the persecutions resulting therefrom.

America must resist the importation of this poison from continental Europe and its counterpart here at home. These have been responsible for many tragic pages of human history.

This little book is for those who desire to know the truth concerning some of the more common libels and false propaganda.

It is dedicated to the cause of mutual understanding and good will.

QUESTION A: What Was the Cause for the Hatred and Persecution of the Jew Through the Centuries?

A n s w e r : This hatred and persecution against the Jewish people has been assumed by some as evidence that the cause must be with the Jew. Many who have personal contact or acquaintanceship with individual Jews have no dislike for them, but on the contrary, genuine respect; and yet, at the same time they harbor antipathy against the Jewish people. Why?

Anti-Semitism, which is an organized attack against Jews and Judaism, and represents a major social problem today, is of comparatively recent origin. It has been prevalent in Europe since the time of the Crusades (12th century). Before that date, antagonism against the Jews was limited to certain local areas and crucial periods. In essence, this antagonism was typical of the reaction of a majority group against the non-conformist religious or cultural minority. The conflict between Hellenism and Hebraism (in the time of Antiochus Epiphanes) resulted from the disparity between the national cult of the Greeks and the universal faith of Judaism; later the conflict between official Christianity and Judaism was mainly due to the tension between a powerful state religion and a dissenting group. In the main, it was an exact replica of the hostile attitude of Imperial Rome against early Christianity and the absurd charges levelled against the Christian community at that time. (The early Christians in Rome were charged with comprising a secret conspiracy against Rome and Roman civilization. They were charged with debauching the youth of the land, with immoral conduct, even with using the blood of Roman children for their religious rites.***

Until the Crusades, personal relations between Jews and Christians remained, on the whole, friendly, and would have continued to be so had it not been for repeated church legislation which aimed at a complete severance of social

and religious bonds between Christian and Jew: Until the Crusades, the majority of the Jews lived on the land, engaged in handicrafts, trades, and professions of all sorts.

The Crusades were a bitter attempt to establish by force the ambitious program of the Church of that day.

The deep religious emotions aroused by the Crusades from the 12th century onward stimulated terrifying results in relation to the Jew, which influence the emotions even to this day.

(1) The ancient charge that the Jews were responsible for the death of the Christian Saviour prompted the war cry of the Crusaders that the Jews must perish. The consequence was large-scale massacres of entire Jewish communities throughout Europe.

(2) As a result of this religious fervor, repressive laws were enacted which excluded the Jew from owning or cultivating land, against the strenuous opposition of Jewish farmers and Jewish religious authorities. The immediate causes for these laws were that as the Jews were unbelievers, they could not take the oath of fealty to the feudal lord.*

(3) The Jews by these laws were excluded from the guilds of merchants and the guilds of craftsmen. (The guilds of craftsmen controlled all manufacturing and handicraft. If today the trade unions had universal control in their spheres and would exclude Jews from membership, the effect would be the same as at that time; namely, that there could be no Jews engaged in handicrafts.)*

(4) The Jews were by law excluded from military and civil service.*

(5) The Jews were thus forced into the one remaining occupation which was forbidden by the Church to the Christians, namely, the loaning of money on interest. Christians, under the Church law, were allowed to take usury from heathens, or Jews. There were, however,

during this time certain people, bankers as well as nobility, engaged in money-lending on a larger scale.* According to the famous historian, Lamprecht, up to the 12th century the chief loans were made by the clergy; up to the 13th century by citizens and nobles, and only in the 14th century by Jews. The Jews were engaged in petty money-lending, and this made them a plausible scapegoat to the easily inflamed masses. In order to escape the Church's opprobrium, many wealthy Christians used the Jews as money-lenders, and then seized the profits which accrued.**

(6) Barons, dukes, and rulers made the Jew the tax collector. They were assigned to the duty of wresting from the peasants the highest possible return for taxes. Money-lenders and tax collectors are not friendly visitors, and become the objects of the hate of the victims.**

(7) The Jews were regarded as the personal property of the ruler, king, or duke, and were, of course, denied citizenship and restricted to living in certain quarters which were named "the ghetto."***

As a consequence, these repressive laws, in their turn, gave cause for new accusations against the Jew. The effects from these repressive laws were then used to create the motif for hate. When general enlightenment would no longer tolerate religious persecution, and the doctrine of freedom of thought and religious belief became prevalent, then the charge against the Jew was that he had been a money-lender and a usurer; that he was not in proper proportion engaged in farming and tilling the soil; that he was not in proper proportion engaged in handicraft; that he was clannish, and that he was principally the middleman and merchandiser.

It must be evident that if he had not for centuries lived in the ghetto, he would not be prone to be clannish. If he had not been denied the right to own and cultivate land, he would more likely today have followed his original voca-

tion of farming and tilling the soil. If he had not been excluded from guilds, he would have engaged largely in handicraft.

The vicious circle, however, continues. In Nazi Germany and in the countries conquered by it, the repressive laws against the Jew have taken away his citizenship; taken his property; denied every form of honorable vocation; his places of religious worship have been destroyed; all to the one end of forcing the Jew to the state of the sub-human. If this continues in these countries for three or four generations, the German Jew will again be accused of not tilling the soil, of making no contribution to science, of not engaging in handicraft, and of being clannish. The effect of these repressive laws and persecutions will be visible to the coming generations, but the cause thereof will be forgotten.

*Lincoln, F. A., of Exeter College, Oxford, *The Starra*, p. 5 (*Starra* is the plural of the medieval Latin word *starrum*—*starr* in English—which is derived from the Hebrew *sh'tarr*, meaning a contract; it denotes in particular specific contracts made by the Jews)

"... They were the only persons permitted by the stringency of Church law to make loans at interest, and although sometimes Christians such as Sir Adam de Stratton found it possible to take part in this lucrative business and occasionally did so on a large scale, yet on the whole it remained the monopoly of the Jews until their expulsion. The reason for this is well known and clear. The taking of interest was forbidden to the Christians by the Church and practically all other occupations were forbidden to the Jews. In communities which were predominantly agricultural they were forbidden to hold land because they could play no part in the feudal system, nor could they swear fealty or do homage, which were essentially Christian ceremonies. Soldiering was forbidden to them by law and custom, even apart from the fact that the medieval armies consisted of landholders and their serfs. From trade they were excluded by the Merchant Leagues (as the Merchants of the Staple), guilds who jealously guarded their privileges. . . ."

**Parkes, Rev. Dr. James, *The Jew and His Neighbor*

In the first place, as a result of the insecurity created by the First Crusade, the Jewish merchant had a motive which the Christian lacked for keeping much of his wealth in coin—the insecurity of his place in society and the ever present possibility of a flight or an expulsion. . . .—p. 83

"A second potent cause for the concentration on usury arose out of the political status of the Jew. In the Roman Empire he had been an ordinary citizen; in medieval Europe he was the private property of a princely owner. Medieval sovereigns were always short of money, and they came to discover a valuable source of revenue in the possession of Jews. For by giving them extensive protection as moneylenders to their subjects, they were able to accumulate considerable financial profits in Jewish hands. These profits they then extracted from the Jewish owners. . . . In its origin economic anti-semitism is directed against the usurer, not the merchant or trader.

"However necessary his existence, the moneylender is never popular, be he Jew or 'Aryan.' But the fault is not always his, and in the case of the medieval Jew, it was certainly far more the fault of his owner. The Jew had very little choice in the matter. . . ."—pp. 84 and 85

***Tertullian who writes concerning the delusions and hatreds against the Christian says, "They take the Christians to be the cause of every disaster to the state, of every misfortune of the people. If the Tiber reaches the walls, if the Nile does not rise to the fields, if the sky does not move or the earth does, if there is famine, if there is plague, the cry is at once: 'The Christian to the lion!'" (*Apologeticus* 40, *Ad nationes* 9.) Augustine writes, "There is a shortage of rain, surely the Christians are the cause of it."

Thousands of the early Christians perished because of these delusions.

QUESTION I: What is the Historicity Concern-
ing the Crucifixion of Jesus?

A n s w e r : According to the Gospels, Jesus was born a Jew and died a Jew. At no time did he break with Jews or Judaism. On the basis of available sources, there is no reason why his fellow-Jews should have tried and condemned Jesus. During his day, wide variety in religious and political matters was openly countenanced by Jewish authorities in Palestine. There were three leading parties, the Pharisees, Sadducees and Essenes, who differed radically from each other in thought and practice, yet there is no report of a single occasion when individuals were put to death for their opinions. According to some historians Jesus is said to have expressed the view of the Essenes; according to others his message was essentially Pharisaic in character. The Pharisees, contrary to popular opinion, believed in progressive flexible religion, stressing the performance of good deeds over the dogmatic belief in a creed. As a matter of fact, there was no ecclesiastical body in existence which, speaking in the name of the Jewish community, could put Jesus on trial and, after finding him guilty, prevail upon the Roman officials to crucify him. The so-called "Sanhedrin" mentioned in the Gospels, was no longer an official body representative of the Jewish people in Palestine but rather a group of individuals appointed by the Roman party machine in power. The account of Jesus' trial, as told in the Gospels, is completely at variance with Jewish court procedure, as stated in the Mishnah, oldest compilation of rules of Jewish traditional law. For instance, in the Gospels, the charges on which Jesus was

brought before the Jewish authorities are nowhere clearly stated. Further, it would have been most unusual for the "Sanhedrin" to convene in the middle of the night. The trial and the Crucifixion are supposed to have taken place on the night and the day of the first day of Passover, which is quite out of the question, in view of the holiness of the day. Finally, it is significant that the Gospel of John, which gives abundant details about the last scenes of Jesus' life, has nothing to say about trial by a Jewish court. What could have happened, at most, was that Jesus was confronted with certain communal officers, probably a few despised Quislings who held with Rome, concerning Jesus' seemingly unorthodox utterances on various points of Jewish doctrine.

To make "The Jews," an entire people, responsible for the supposed misdeeds of a few would be a monstrous injustice; for it must not be forgotten that the faithful followers of Jesus, his disciples, as recorded in the New Testament, were Jews; the crowds which thronged to him and hailed him as teacher and friend; his intimate associates, apart from those officially appointed as apostles; and, finally, the women who were devoted to him and who brought their children to be blessed by him, they all were Jews.

There are no contemporary records of the life of Jesus. The gospel accounts were compiled many years after his death, as much as from one to three generations. Scholars have been trying to disentangle fact from interpretation and to reconstruct the few undisputed data of the crucifixion into a coherent whole.

Crucifixion was a Roman method of execution never practiced under Jewish law. The very form of death, as well as the inscription I. N. R. I. (Jesus of Nazareth, King of the Jews) points to the real cause of his death: his execution by the Romans who feared he was a revolutionist.*

**QUESTION II: What Is the Talmud? What Is Its Teaching with
 Regard to Relations Between Jew and Christian?**

A n s w e r : The Talmud is a vast encyclopaedia of ancient lore pertaining to every aspect of life of the Jewish people. It comprises the learned discussions of the academies of Palestine and Babylonia during a period of approximately 500 years from the first pre-Christian century to the sixth post-Christian century. Its contents may roughly be classified as Halakha, or regulations of an authoritative character affecting practical every-day conduct; and Haggadah, non-legal material, such as exegesis, history, folklore, philosophy, etc., which had no binding character.

The Halakha, or authoritative legislation of the Talmud, in spite of the fact that it represents various layers of historical development, almost invariably upholds the principle of equal rights for the law-abiding citizen, Jew and non-Jew alike, except in ceremonial matters. This juridic principle was based upon the recognition of the equality of all human beings whose code of conduct obliged them to practice the so-called seven Noahidian laws of humanity, namely, the observance of civil laws, prohibition of blasphemy, idolatry, lust, blood-shed, robbery and eating a limb of a living animal. Included among the adherents of

*See Appendices "A" and "B," pages 67-69.

the Noahidian laws were not only members of all monotheistic religions like Christians and Mohammedans, but even persons nominally pagans who lived up to this standard. Indeed, the teachers of the Talmud deduced this principle from the very words of the Scriptures.

To further strengthen this principle of equality before the Jewish law, Samuel, the famous head of a Babylonian academy in the third century, laid down the maxim that *the secular law of the (non-Jewish) state in which Jews lived, that is, the law pertaining to civil and political affairs, was to be regarded as a religiously binding Jewish law. This principle was subsequently recognized by all Jewish authorities.*

Indeed, it was powerfully implemented, in favor of non-Jews, by the moral prohibition of "Hillul ha Shem," profanation of the name of God and his Torah (Bible): "To harm a non-Jew is considered even a greater sin than to harm a Jew, because the former act may lead to a 'profanation of the name.'"

Equality before the law was, however, not conceded to the heathen peoples mentioned in the Bible who did not come up to the standard of the Noahidians. In discussing the ancient heathens retrospectively, the scholars of the Talmud deduced their different status from the need of safeguarding the religious life of the monotheistic community against degrading heathen influences. Similarly, the Talmud refuses to grant equality to Jewish individuals whose habitual deviation from social behavior was notorious in the community.

It should also be stated that in times of political stress, for instance, during the Hadrianic Wars, the equilibrium between Jews and non-Jews was profoundly disturbed and the granting of equal rights was temporarily suspended. A contemporary illustration would be the American attitude towards Nazis.

In normal times, then, only unsocial elements, whether Jews or non-Jews, were deprived of full rights by the Jewish law. In spite of this patent fact, anti-Semitic writers have maliciously charged that the Jews apply a different standard in their dealings with all non-Jews. Protestant and Catholic scholars have repeatedly exposed this libel, as have courts of law. Among the outstanding books may be mentioned *Israel Among the Nations* by Joseph Bloch. This book contains a carefully documented account of the famous Rohling case which was tried before a Vienna court in 1883 to 1885. The court was called upon to adjudicate the charges brought by Professor August Rohling of the University of Prague against the Jewish community to the effect that "the Jew was authorized by his religion to exploit non-Jews in every way." Rohling published his accusations in a widely distributed pamphlet which bristled with alleged quotations from the Talmud and other Jewish writings. Dr. Joseph Bloch, rabbi and member of the Austrian Parliament, in a series of articles in a prominent Vienna daily charged that Rohling was neither morally nor scientifically fit to criticize the Talmud, that his quotations from the Talmud, the Shulkhan Arukh and the Zohar (mystical Jewish writings) were egregious falsifications and, in part, sheer fiction. He offered the sum of 3,000 taler if Rohling could prove that he was able to

read a single page of the Talmud chosen at random. The court was anxious to obtain expert opinion on the points at issue and selected two authorities suggested by the German Association of Orientalists and by the Catholic Rector of the University of Vienna. As Rohling requested, they were "full-blooded" Christians, namely, Prof. Theodore Noeldeke of the University of Strassburg and Prof. August Wuensche of Dresden. Additional experts were also called in. After two and a half years a report was ready. The trial was to start November 18, 1885, but before the hearings began Rohling withdrew all his charges. He was sentenced to pay the cost of the trial and was dismissed from his position at the University.

**QUESTION III: How Did the Ridiculous Fable That
Jews Practice Ritual Murder Originate?**

A n s w e r : The malicious charge that the Jews use human blood in their ritual has maintained itself in the Christian West for more than 800 years. It was completely unknown in non-Christian countries. The one exception, the blood libel in the Mohammedan city of Damascus, 1840, was instigated by a small group of Christians. On the other hand, in the 15th and 16th centuries, during the strife between the monastic orders, the charge of using blood of a *Jewish* child for secret purposes was leveled by one Christian sect against another.

The ritual murder charge was first made by the Romans against the early Christians who as a result suffered most severely. The Christian apologists, in order to exculpate the Christians from the charge of the blood ritual, asked

the accusers to read the religious books of the Jews whose laws were binding also on the Christians, and which rigorously forbade the use of blood. It is one of the strangest phenomenon in the history of delusions how this charge, eight centuries later, was reversed and the Jews were wantonly accused of the same crime of which they had once cleared the Christians. But neither the well-informed among Christian theologians nor the inimical among converted Jews have ever been able to cite a passage from Jewish writings or mention a custom in Jewish life that would permit the use of blood in any form. So-called confessions obtained from Jews during ritual murder trials, were the result of inhuman tortures.

The blood accusation was condemned as baseless and utterly without foundation by Popes Innocent IV (1247), Gregory X (1272), Martin V (1422), Paul III (1540) and Clement XIV (1759); by Emperors Frederick II (1236), Rudolph of Hapsburg (1275), Frederick III (1470) and Charles V (1544), all of the German Empire; in modern times by the Russian Emperors Alexander I (1817) and Nicholas I (1835); and on the occasion of the recent Beilis trial by leading divines, Catholic and Protestant.

**QUESTION IV: Who Concocted the Protocols of
the Elders of Zion, and Why?**

A n s w e r : The Protocols of the Elders of Zion are alleged to be the strategic plans for the conquest of the world under the heel of Israel as contained in the minutes of the secret proceedings of the first Zionist Congress at Basle, held in 1897,

presided over by Dr. Theodore Herzl. These forgeries were first produced by Sergius Nilus, a Russian mystic in 1901. Several editions were printed and distributed in the Russia of the Czars, and since then they have been translated into many languages. In reality, the Protocols are Nilus' adaptation of a political pamphlet, *Dialogues in Hell* by a French attorney named Maurice Joly. This pamphlet was a satirical attack against Napoleon III, and had no connection whatever either with the Jews or with the supposed Jewish conspiracy for world dominion. Every intelligent reader of the mélange of ignorance and venom contained in the Protocols must recognize that the writer of these calumnies had never read a Jewish or even an authoritative non-Jewish book dealing with Jewish history. None of the plans, ideas and aspirations outlined in the Protocols, none of the political conspiracies are, in any detail, based on Jewish thinking or Jewish history.

In recent years the notorious Protocols have had their day in the courts of Justice. In August, 1934, the libel suit of the Reverend A. Levy of Port Elizabeth, South Africa, against three anti-Semitic Grey Shirt Leaders, was decided in favor of the plaintiff and damages were awarded against the Grey Shirt Leaders with costs. The decision rendered by Sir Thomas Graham and Justice Gutsche, of the Supreme Court, contained the following statement concerning the Protocols: "The Protocols are an impudent forgery, obviously for the purpose of anti-Jewish propaganda." In May 1935, the Swiss Court at Berne reached a decision that the Protocols were totally spurious, and the defendants were charged with having distributed seditious literature. The judge said: "I deem

the Protocols to be a forgery, a plagiarism and silly nonsense."

In 1937, the Berne Court declared that the Protocols were not seditious literature, but the Court upheld the decision of 1935, that proof of the authenticity of the Protocols had not been established.*

QUESTION V: Does There Exist a "Benjamin Franklin Prophecy" and a "Charles Pinckney Diary"?

A n s w e r : It is purported by anti-Semites that before the Constitutional Convention in 1787, Benjamin Franklin made a speech in which he is supposed to have warned posterity what will happen "if they ever allowed the Jews to gain a foothold in the United States." The purported speech is printed and is said to be quoted in full from a "private diary" kept by Charles Pinckney of South Carolina which diary is reported to be in the possession of the Franklin Institute. The truth is that the Institute does not possess the notorious diary. J. F. Jameson, chief of the Division of Manuscripts of the Library of Congress, says: "It is practically certain that the diary alleged to have been kept by Charles Pinckney during the sessions of the Philadelphia Convention of 1787 does not exist and never did exist. The *Chit-Chat* is almost certainly imaginary. Anyhow, it is absolutely certain that the speech against the Jews said to have been delivered by Franklin in that convention is a clumsy, impudent and vicious forgery. It is incredible that James Madison, taking notes on every speech, should have failed to note an important speech by Franklin. It is incredible that a man of Franklin's mind and disposition should have made such a speech."***

*See Appendix "C," page 71.

**See Appendix "D," pages 86-87.

QUESTION VI: What Role Did Jews Play in Russian Communism?

A n s w e r : The official records show a total number of 124,000 Bolsheviks in Russia in 1918, of whom 75% were Russians, 10.5% Latvians, 6.3% Poles, 3.7% Esthonians, and 2.6% were Jews.

QUESTION VII: How Many Officials of the Soviet Government Are of Jewish Descent?

A n s w e r : Stalin, number one man of the Soviet, is definitely not Jewish. The supreme directing body in Russia, the Politburo (Political Bureau of the Central Committee of the All-Union Communist Party), consists of nine full members and two alternates. Only one man, Lazar M. Kaganovich, is of Jewish origin. Of a total of nearly 200 People's Commissars and their Deputies, only ten are of Jewish origin. Neither in the Supreme Soviet Court nor in the Judicial Collegium, are there any Jews.*

QUESTION VIII: Who Are the Leaders of Communism in America?

A n s w e r : The leaders of Communism in America are Earl Browder, William Z. Foster, Clarence Hathaway, James Ford, Robert Minor, William Patterson, Harry Haywood, Ella Reeve Bloor and Max Bedacht. Not a single one of them is a Jew.

QUESTION IX: How Many Jews in the United States Belong to the Communist Party?

A n s w e r : In testifying before the Dies Committee on September 6, 1939, Earl Browder, Secretary of the Communist Party, stated that out of the 100,000 members of the Communist Party in the United States, only 2,000 or 2,500 are Jews.**

* See Appendix "E," pages 88-89.

**See Appendix "F," page 90.

QUESTION X: **What Was the Total Communist Vote in Germany Before the Advent of Hitler? What Portion of It Was Jewish?**

A n s w e r : In 1932, the total vote of the Communist party in Germany was 5,980,240. There were at that time only 550,000 Jews in Germany, including men, women and children. Out of this entire Jewish population, there were certainly not over 200,000 voters. Most of the Jews were members of the Social-Democratic and of the democratic parties; but even if all had voted the Communist ballot, their number would have been negligible compared to the total Communist vote.

QUESTION XI: **How Did Jews Fare in the Economic and Political Life of Germany Prior to 1933?**

A n s w e r : Of the 1,657 joint-stock banks in Germany in 1930, ten, or only 0.3% were Jewish controlled. Further, the majority of the executives and officials in the Jewish-owned private banks were non-Jews. In the basic industries which included close to 2,800 cartels and trusts, Jews played no part in the period after World War I. Many of the larger Department stores were non-Jewish. Of the 400 one-price stores, like Woolworth's, about 200 were owned by individuals and the remainder by chains, only some of which were Jewish. The food chain stores were likewise controlled by non-Jews. In the twenty Cabinets that held office from the inauguration of the German Republic until January 30, 1933, there were altogether two Jewish ministers (Preuss and Rathenau) and four of Jewish descent. That is, out of about 250 Ministers, all except six were non-Jews. Out of about 500 higher

officials in the Prussian Ministries, some ten were of Jewish birth. Of all government officials in Germany (in 1925), 0.16% were Jews; of the higher officials 0.29%; of the intermediate and lower officials 0.17%. In the administrative and judicial system, they numbered 1.67% and 0.34% respectively.

The figures for all of Germany show that of about 16,000 lawyers in 1933, 3,500 (21.9%) were Jewish. At the same time, there were 52,000 physicians in the entire country, of whom 8,000 (15.4%) were Jews.

QUESTION XII: What Contribution Did the Jews of Germany Make to Their Armed Forces in World War I?

A n s w e r : Every sixth Jew in Germany (100,000) was in the army during the first World War. At least 80,000 of these soldiers served at the front. Ten thousand volunteered and 12,000 Jewish soldiers gave their lives for the Fatherland. About 35,000 Jewish soldiers in the German army were decorated; about 23,000 were promoted to non-commissioned rank, and over 2,000, not including medical officers, were commissioned. One hundred and sixty-five Jewish fliers saw actual war service—thirty were shot down. Baron Manfred von Richthofen, one of the greatest of German aces, was of partial Jewish origin. A member of his squadron, the Jewish flyer, Wilhelm Frankl, was the first to be decorated with the highest military order for bravery, *Pour le mérite*.

After the war, Dietrich Eckart, editor of the Munich anti-Semitic weekly, "Auf gut Deutsch," offered a prize of 1,000 marks for proof that a single Jewish family had

sent three sons into the trenches for a period of three weeks. Rabbi Freund of Hannover immediately gave him a list of twenty families in his own community who sent three sons into the trenches for three weeks and more. Dr. Freund also presented a list of 50 families from various communities, some of which sent seven and eight sons to the trenches and had lost three sons in the service of their country. The fact is that there were 142 Jewish families in Germany which sent 815 men to the front; two families contributed 10 each; one sent nine; six contributed eight; 17 sent seven; and 39 contributed six each.

The figures for Jewish service in the German army by provinces were: Berlin, 19,835; Pomerania, 1,327; Silesia, 6,644; Saxony, 1,147; Schleswig, 328; Hannover, 2,624; Westphalia, 3,927; Hesse-Nassau, 9,864; Rhineland, 9,472; East Prussia, 1,900; West Prussia, 2,316; Brandenburg, 1,044; Bavaria, 9,659; Wuerttemberg, 2,132; Baden, 4,758; Hessen, 4,142; others, 3,233.

**QUESTION XIII: How Many Refugees Have Immigrated
 Into the United States Since 1932?**

A n s w e r : In the eight year period from July 1, 1932 to June 30, 1940, refugees have been arriving in the United States from Germany and Austria at the rate of about 12,500 a year. All in all, 100,987 have come in eight years. If the quota for Germany and Austria had been filled every year for eight years, 218,960 refugees could have legally entered this country. But it has been filled only once, in 1938-39. In 1939-40, the quota was only 78% filled. By February, 1941, an additional group of between 5,000

to 10,000 refugees from German occupied countries are estimated to have entered the country. Of the total number of refugees who have come to the United States to settle, approximately 25% or one-fourth, according to U. S. Department of Labor statistics, are of the Christian faith. The New York Times of January 21, 1941, quoting K. Brent Woodruff, executive director of the American Committee for Christian Refugees, Inc., says: "Refugees coming to this country are now about 60 per cent Christian and 40 per cent Jewish." Both statements are inconclusive since there is no way of determining the number of visas being issued to Jews and non-Jews.*

QUESTION XIV: What Have Refugees Contributed to America?

A n s w e r : Facts and figures show that New American enterprises give work to Americans; that New American enterprises are consumers as well as producers; that New American enterprises use American materials, machinery and products of every description; and that 70 per cent of the employees in New American enterprises are American. In a recent survey, 269 firms owned and operated by New Americans (covering 32 states and 82 cities, exclusive of New York City) reported as follows:

- 125 retail stores
- 45 manufacturing plants
- 19 domestic manufacturers
- 5 hotels
- 12 farms
- 33 wholesalers—jobbers, importers
- 8 restaurants
- 22 miscellaneous businesses

*See Appendix "G," page 97.

Thus, contrary to the statements of professional promoters of anti-alienism, refugees have not been numerous enough to affect our unemployment problem. What is more, the coming of the refugee has made jobs for thousands of American workers, and introduced highly specialized European arts and handicrafts to this country. A firm which formerly exported magic writing pads to this country, now makes them here instead. A famous glove manufacturer from Czechoslovakia has set up a factory. A manufacturer of ski equipment known as the finest in the world has brought his precious tools and dies from Austria, and with new American machines and American labor—all he produces bears the “Made in America” mark. A knitting mill set up in Massachusetts started with a few German machines. Now more than 50 Americans in the town of Lawrence have been hired and trained in their unique production methods. A dress manufacturer from Berlin has successfully established his same business in New York—employing 80 workers, of whom, only 5 are immigrants. A fruit syrups manufacturer has transplanted his formulas and factory to New Jersey—and has added the making of special preserves for diabetics to his products. New products and patents are being steadily added:

Filtermass from Germany

Malt from Austria

A package carrier from Germany

A glass printing process from Czechoslovakia

An oxygen shaving process

A hot wax carbonizing process

These are only a few of the many products and processes contributed to America by New Americans. These are

only a few of the enterprises of New Americans which utilize American resources to the fullest.

When a refugee reaches the United States for a permanent home, he is no longer a refugee. Here is his new homeland—he is a NEW AMERICAN.*

QUESTION XV: What Role Do Jews Play in American Industry?

Answer: In a study made under the auspices of the Securities and Exchange Commission for the Temporary National Economic Committee, 76th Congress, 3rd Session, 1940 (pages 115-116) there appears a table listing the value of the shareholdings in the 200 largest non-financial corporations in the hands of the thirteen largest family interest groups. Not a single one of these thirteen family names is Jewish or of Jewish origin. The most prominent members of this group are Ford, DuPont, Rockefeller and Mellon.

QUESTION XVI: Do Jews Control Banking in the United States, Great Britain, Germany, France?

Answer: The Jews definitely do not run banking. They play little or no part in the great commercial houses.

United States: Of the 362 directors and trustees of the various banks belonging to the New York Clearing House Association, as listed in Poor's *Financial Records*, 1940 Fiscal Manual, 12, or 3.31% are Jewish. When one considers the fact that more than 40% of the Jewish population in the United States is concentrated in the city of New York, and that the Jewish population of that

*See Appendix "H," page 101.

city constitutes approximately 30% of the entire population of that city, then, indeed, can one appreciate how small is the figure of 3.31%. Of the 12 Jewish directors and trustees, about half of that number were in the Public National Bank and Trust Company. There were none in the Bankers Trust Company; the Bank of New York; Central Hanover Bank and Trust Company; Chase National Bank of the City of New York; Chemical Bank and Trust Company; Continental Banking and Trust Company of New York; Corn Exchange Bank and Trust Company; Federal Reserve Bank of New York; First National Bank of City of New York; Guaranty Trust Company of New York; Irving Trust Company; and Title Guaranty and Trust Company.

There are practically no Jewish employees in the largest commercial banks, in spite of the fact that many of their customers are Jews.

There are a number of Jewish Houses in the investment field, of which Kuhn, Loeb and Company; Speyer and Company; J. & W. Seligman and Company; and Lehman Brothers, are the best known. However, these firms do not compare in power with the great investment companies owned by non-Jews. The foreign loans that have been made since March 1, 1935, were very negligible in amount, but taking the statistics of that date, we find that the greatest percentage of outstanding foreign loans were made by non-Jewish Firms; e.g., J. P. Morgan with 19.87%; National City Company with 11.71%; Chase, Harris, Ferver with 8.45%; Guaranty Company with 6.88%; Banc-amerika-Blair with 6.18%; and Lee, Higginson

Company with 4.23%—all ranked above the highest Jewish house which is Kuhn, Loeb and Company with 2.88%. Dillon Read with 11.44% is partly Jewish controlled.

It is to be considered, moreover, that the so-called Jewish houses are by no means exclusively Jewish. In Kuhn, Loeb & Company, Messrs. Elisha Walker, Bovenizer, Wiseman, and Knowlton—none of them Jewish—are extremely active; while control of J. and W. Seligman Company is shared with Frederick Strauss, Earle Bailie and Francis Randolph.

Great Britain: In Great Britain, there is not a single Jew among the Directors of the Bank of England, nor is any Jewish banking house represented on the Board. Further, there are only three Jews out of the one hundred and fifty directors of the "Big Five," while the other Clearing House Banks have no Jewish directors, nor do their staffs include a single one in any position of importance. The oft-repeated allegation that the Rothschilds control the Bank of England is a ridiculous one. They have no connection with or representation in the most powerful banking institution in the world. In private banking, the only Jewish firms of any importance, in addition to the Rothschilds, are Samuel Montague and Company, M. Samuel and Company, Seligman Brothers, and S. Japhet and Company. Moreover, these include several non-Jewish partners, while opposed to them are a number of private banks, of equal and even greater importance, where there is not a single Jewish partner, such as Glyn, Mills and Company, Baring Brothers, Goschens and Cunliffe, Brown Shipley, Hambros, Kleinworts, Schroeders, Hoares, and Ruffers.

Germany: Of the 1,657 joint-stock banks in Germany in 1930, ten, or about 0.6% were Jewish in the sense that Jewish influence was strong in their management and control. Further, the majority of the executives and officials in the Jewish owned private banks were non-Jews.

France: In France, the five largest commercial banks were not headed by Jews. The two largest investment banks were in non-Jewish hands. As to private banks, the proportion of Jewish owned banks was larger than in any other line of banking; but even there, the Jews were a definite minority.

**QUESTION XVII: What Influence Do Jews Exert in
the New York Stock Exchange?**

A n s w e r : A study of the New York Stock Exchange in 1941 reveals that of the 33 members on the board of governors, only 4 are Jewish. Of the 11 officers, there is none who is Jewish. The New York Quotation Company has no Jews among its 8 officers, and none among its 5 directors. The New York Exchange Building Company has no Jews among its 9 officers, and 1 Jew among its five directors.

**QUESTION XVIII: Are Jews Predominant in the Re-
tail Business of the United States?**

A n s w e r : In the retail business the Jews are in a definite minority over the country. They own only 5% of the chain stores, and play little part in the mail order business. In New York City, where a substantial portion of the population is Jewish—about 30%—many of the large department stores are owned by Jews.

QUESTION XIX: Do Jews Control the American Press?

A n s w e r : From the authoritative research made by Fortune Magazine called "Jews in America," the facts show that save for the prestige of the *New York Times*, which must rank on any basis of real distinction as the leading American newspaper, the interest of Jews is small. There are only four important Jewish chains in the field. On the basis of daily circulation, these four groups total respectively 489,870; 391,209; 289,126; and 198,610. These figures may be compared with the 5,500,000 daily of Hearst who, of course, is not a Jew; Patterson-McCormick's 2,332,156; and Scripps-Howard's 1,794,617. Figures given by the International Yearbook of *Editor and Publisher* show that there are approximately 916 daily newspapers in 544 cities of over 15,000 population. Of these only 33 newspapers, which is 3½% of the total number, are owned or controlled by Jews.*

QUESTION XX: Do Jews Control the Radio?

A n s w e r :

Board of Directors

Radio Networks

National Broadcasting Co.....	1 Jew out of 13
Columbia Broadcasting Co.	8 Jews out of 13
Mutual Broadcasting Co.	1 Jew out of 9

Executives of Radio Networks

National Broadcasting Co.....	1 Jew out of 20
Columbia Broadcasting Co.	6 Jews out of 16
Mutual Broadcasting Co.....	1 Jew out of 8
Blue Network	None out of 4

*See Appendix "I," page 109.

QUESTION XXI: To What Extent Do Jews Participate in the Whole Area of the Motion Picture Industry?

A n s w e r : It is important to note, first, that the "movie industry" is a business encompassing multiple activities connected with the production, distribution, exhibition, and financing of motion pictures. Control of the industry would therefore necessarily imply that all of its phases were under the influence of Jews. However, a careful examination reveals that the charge "Jewish control" of the cinema bears little relation to the actual facts.

Even if the charge were true it should no more reflect adversely against Jews than be to the discredit of the Baptists because the late John D. Rockefeller, who for a long time monopolized the oil industry, was a Baptist, or the Christian groups whose communicants happen to control the lumber, meat-packing, steel, rubber, utilities, and dozens of other major industries in America. The prominence and influence of individuals in certain areas of business has obviously nothing to do with their descent or religious conviction. The American creed always has been based on the theory that hard work, enterprising spirit, and ability determined a man's success.

When some of the present day film magnates who happen to be Jewish entered the motion picture field thirty or thirty-five years ago, the industry was in its infancy. It operated in vacant stores and lofts, used collapsible chairs and only shoestring capital was necessary to get started. At first substantial business men and capitalists alike looked askance at the movie making business.

Some of the individuals who had faith in the future of the industry were Jews. They envisioned fine entertainment for millions of Americans at a low cost to the individual, this despite the fact that hundreds of thousands of dollars and in many cases several millions are needed to produce the epic pictures of today. A large part of this dream has now been realized.

It is reported in the 1941-42 International Motion Picture Almanac that there are about 200,000 Americans (for the main part, non-Jews) who earn their living directly from the motion picture industry. An annual payroll of nearly 292 million dollars is required for this enormous army of American workers. Many thousands of others earn their livelihood by the manufacture and sale of products which are needed to supply the requirements of the exhibitors, producers and distributors of firms. Those who slander the Jew would overlook the immense employment opportunities thus provided to Christians.

The distorted half-truths of those who charge "Jewish control" is evident from a study made in 1937 which dictates that while MGM and Columbia Pictures have a slight majority of Jewish directors, participation of Jews in the other companies is overshadowed by non-Jews. Only 2 out of 19 directors at RKO are Jews. At United Artists only 4 out of 19, Universal 2 out of 13, Warner Bros. 9 out of 21, Paramount 5 out of 15, and Fox 1 out of 18 are Jews. There is an even smaller proportion of Jews in the various departments of cinema employment. For example, the proportion of Jews among screen writers is reported to be 1 in 10, while only 7 of

150 film editors are Jews. Of the 2,685 actors only 84 are believed to be Jewish.

Even more important is the fact that the financial control of some of the larger companies is in strictly non-Jewish banks like Chase in New York. The interests of the non-Jew J. P. Morgan also figure prominently in the control of movies. The equipment for motion pictures, including the all important sound production apparatus is in every case, with but one exception, the monopoly of the non-Jewish Western Electric Company and its subsidiaries. In 1936 it was reported that this company charged a license fee of \$500 per reel. Thus through the control of the sound companies and finances, and through a significant representation on the boards of directors as well as an overwhelming proportion of non-Jewish employees, it can be seen that the charge of "control" by Jews falls flat.

QUESTION XXII:

**What Percentage of Jews
Are in Government Employ?**

A n s w e r : The most extensive private survey (1939) of Jews in Government service in Washington, revealed that there were approximately 3,000 Jews out of a total of 125,000 individuals (3%), who were employed in government service in the District of Columbia. This 1939 survey covers 550 of the 753 divisions in the District of Columbia, and only applies to the Executive Branches of the Government. The legislative and Judicial Branches of the Government form only a small fraction of the employees as compared with the Executive Branch.

Note: Throughout the United States there were 939,876 employees in the Executive Branches of the Government. (Sept., 1939).

QUESTION XXIII: What About Jews as Farmers?

A n s w e r : According to the Jewish Agricultural Society there are approximately 25,000 Jewish families or about 100,000 Jews on farms today. (1942).

On March 22, 1942, forty-one Jewish boys graduated from the National Farm School. The total graduating class was only fifty-three.

The boys completed three years of practical training in dairying, farm crops, poultry husbandry, floriculture, and allied agricultural subjects.

QUESTION XXIV: What Percentage of Jews Work at Manual Labor?

A n s w e r : The Survey Graphic of February 1939, on the subject of manual labor says, "one-fourth of *union* carpenters of New York City are Jews, one-fifth of the electric workers; nearly one-half of the painters and paper hangers, one-half of the plasterers; nearly one-half of plumbers and steam fitters; more than half of the sheet metal workers. The proportion of Jews among the non-union workers is even greater."

QUESTION XXV: What Are Some Notable Jewish Contributions to Mankind?

A n s w e r : In Germany, where Hitler declared the Jew exerted a degrading and contaminating influence upon German culture, of the thirty-eight German Nobel Prize-winners up to 1933, eleven were Jews or 29%—about 29 times Jewry's proportionate share as compared with "Aryan" stocks. In

Austria, of a total of six Nobel laureates, three were Jews—50%, as contrasted with the Austrian Jewish population of less than 4% of the total. The following are the Jewish recipients of the Nobel prize: Gabriel Lippmann, Albert A. Michelson, Albert Einstein, James Franck, now professor of Physical Chemistry at the University of Chicago, Gustav Hertz, in physics; Paul Ehrlich, Elie Metchnikoff, Robert Bárány, Otto Warburg, Otto Meyerhof, in medicine; Tobias Asser and Alfred Fried, the coveted Nobel Peace Prize; Otto Wallach, Fritz Haber, Adolph von Baeyer, in chemistry; and Henri Bergson and Paul von Heyse, for literature.

In medicine, particularly, has the Jew created for himself a place of prominence. He has always contributed to our fund of medical information. Jewish physicians occupied a prominent place in the life of the Middle Ages. Among them, to mention only a few, were: Moses Maimonides, physician to the Egyptian court; Joseph Vecinko, physician to the Portuguese court; Bonet de Lattes, personal physician to Pope Leo X; Jacob Mantino, physician to Pope Paul III; Isaac Israeli, who served the Fatimid Califs at Kairowan; Elijah Montalto, who attended Maria de Medici; the Jewish physicians who attended Francis I; and Amatus Lusitanus, who attended Pope Julius III, renowned surgeon and pioneer in the study of blood vessels.

In the last century, America's Jewish physicians have risen to positions as lofty as any in the world. The guiding genius of the Rockefeller Institute for Medical Research is Dr. Simon Flexner, director of its laboratories and generally recognized as the world's greatest

pathologist. Associated with Dr. Flexner was Professor Jacques Loeb (1859-1924) head of the Department of Experimental Biology at the Institute and a world famous pioneer in artificial parthenogenesis. Dr. Carl Koller, the ophthalmic surgeon, introduced in 1884 cocainization as a local anesthetic in eye operations; this feat led to the general adoption of local anesthetics in operations in practically every branch of surgery. Dr. Bela Schick discovered the famous Schick test for determining susceptibility to diphtheria. Dr. Joseph Goldberger, late official of the United States Health Service, is credited with discovery of the cause and cure for pellagra.

One of the best known names in modern medicine is of course that of Paul Ehrlich, (1854-1915) father of chemiotherapy, and the greatest biochemical philosopher of all time.

Better known to the general world is Ehrlich's salvarsan, generally referred to as 606 because it was the 606th formula that he tried as a cure for syphilis. This preparation, which has saved the lives and careers, not only of many men and women, but even of children yet unborn, won its author the Nobel Prize in 1908 and entitles him to be ranked among the great benefactors of mankind.

A further great name was that of August von Wassermann, (1866-1925) biologist and bacteriologist who was Director of the Kaiser Wilhelm Institute. He was one of the most distinguished scientists of his day. In 1906 he discovered the famous Wassermann Test for syphilis which has been used ever since.*

*See Appendix "J," page 113.

QUESTION XXVI:

Jews in Literature and Music

A n s w e r : To list all the names of Jews who have made contributions in the fields of literature and music would needlessly burden this brochure. Therefore, we suggest that on questions involving these subjects you secure Fireside Discussion Group pamphlets Nos. 16 and 17. They will be furnished to you by the Anti-Defamation League of B'nai B'rith gratis.

QUESTION XXVII: Has Jewish Philanthropy Been Confined to Jews?

A n s w e r : Broad philanthropy has always been an integral part of Jewish social endeavor. Wherever an educated Jew is found, there you will discover that a principle of upbuilding of character and community underlies his giving, whether this giving be of money or personal service. Early colonial history supplies numerous instances of this public spirit. Judah Touro and Amos Lawrence were the two patriots who supplied equal amounts of money for the building of the famous monument commemorating the Battle of Bunker Hill. In Judah Touro the poor of New Orleans had a constant friend and benefactor, and many incidents of his charity are recorded. A noteworthy case was that of a Universalist Congregation whose church was sold at auction under foreclosure of a mortgage, and was bought by Touro who returned it to the worshippers. The will of Judah Touro disposed of half a million dollars for charitable purposes.

San Francisco had an opportunity of seeing the uncalculating philanthropy of the Jew in the character of Adolph J. H. Sutro. The philanthropy with which the name of

the late Nathan Straus is most generally associated was the founding of the Nathan Straus Milk Fund, which is saving the lives of thousands of babies in the New York area. He established milk stations in London, soup-kitchens in Jerusalem, and preventoriums for consumptive children in New Jersey. The American Red Cross owes its inception, along with Clara Barton, to Adolphus S. Solomon. The late Jacob Schiff founded chairs at Harvard and Columbia Universities, made contributions to Cornell University and Barnard College and endowed the Semitic Museum at Harvard and the New York Nurse's settlement. His son, Mortimer Schiff, was the largest financial supporter of the Boy Scouts of America.

Julius Rosenwald established the Rosenwald Fund in 1917 "for the well-being of mankind." The amount set aside for Negro betterment alone was \$22,000,000; under the educational program endowed thereby, there are now over 4,000 Rosenwald schools in the southern states, with fully 500,000 pupils. The large sums donated for the Industrial Museums of Chicago, for the aid of Jewish colonization in Russia and for other benevolent enterprises here and abroad, were separate contributions outside of the Rosenwald Fund proper. The cause of infant and child welfare has enlisted the services of a number of Jews and Jewesses. Perhaps the most important figure in child saving work is Lillian D. Wald, founder of the Henry Street Settlement. The Guggenheim Foundation, established in 1925, is playing a very important part in the creative and intellectual life of the United States through prizes and awards to outstanding students, teachers and creative artists. Daniel Guggenheim, uncle of

John Simon Guggenheim (founder of the Guggenheim Foundation), has done much to promote aeronautics. He has given large sums to endow departments of aeronautics in various universities, and he added \$2,500,000 to this work just before his recent death.

Charles Lindbergh worked for the Guggenheim aeronautical fund for about four years. In that period of time Lindbergh was paid a large sum of money—over \$250,000. He wrote his book "We" at the Sands Point (L. I.) home of Harry F. Guggenheim, who was chairman of the fund.

Joseph Pulitzer, the famous editor, founded the College of Journalism at Columbia University. He gave largely to other educational and charitable causes, and left funds for the coveted Pulitzer Prize in journalism and letters.

Adolph Lewisohn was another benefactor of the educational institutions of the country. He has given \$300,000 to Columbia University for the School of Mines Buildings, and presented the Lewisohn Stadium to the College of the City of New York.

The many philanthropies of Lucius N. Littauer include a fund to Harvard University for establishing the Nathan Littauer professorship of Jewish literature and philosophy; \$2,000,000 for establishment of the Graduate School of Public Administration at Harvard; founding of the New York Diabetes Association and of the Littauer Foundation of New York City with \$1,000,000 donation; a gift of \$100,000 to the New School for Social Research for endowment of the Graduate Faculty of Political and Social

Science; and the founding of the Lucius N. Littauer Institute for Speech Disorders.

Among other benefactions to educational institutions was the \$1,000,000 endowment by David Sarnoff to New York University, and the establishment of the Max Epstein Clinic, and the Art Building at the University of Chicago by Max Epstein.

QUESTION XXVIII: What Is the Record of Jewish Participation in the Wars of Our Country?

A n s w e r :

A. The Revolutionary War

The keen and responsive sense of duty of the Jewish people has never failed to become manifest when occasion has called it forth. Jews have never been wanting in patriotism and though a peace loving people (the very mission of Israel being peace and good-will towards neighbors, a cardinal teaching of Judaism), they have always espoused, eagerly and earnestly, the cause of their countrymen. The heroism which marks the course of Jewish history from the earliest Biblical records, emblazoning the era of the Maccabees, signalizing the Roman period and illuminating the Dark Ages, has found many a worthy example in these modern days. These records begin at a time before the Revolutionary epoch, when the Jewish settlers in America were very few indeed.

The dearth of accessible records of a detailed character renders it practically impossible to present more than a

fragmentary account of the Jewish participants in the Revolutionary struggle. However, despite the fact that there were less than 3,000 Jewish inhabitants as against a total population of 4,000,000 in the United States, there is sufficient data at hand to prove conclusively that the Jewish colonists of that period contributed, in men and money, more than their proportionate share.

There was a high proportion of officers among the Jews in the Revolutionary Army. The records of twenty-seven are in the archives. Some of the better known officers include: Col. David S. Franks, Col. Solomon Bush, Col. Isaac Frank, Major Benjamin Nones, Capt. Jacob de la Motta, Capt. Israel Israel, Capt. Manual Noah (the father of Emanuel Noah whom we have read about earlier), Capt. John de Leon, Capt. Noah Abraham, Lieut. Abraham Seixas, Lieut. David Sarzedas, and Aaron Benjamin, regimental adjutant.

In Captain Lushington's South Carolina company there were twenty-six Jewish men. This was so high a ratio to the total number that the unit was known as the "Jews" Company. Francis Salvador was probably the most outstanding individual of the South Carolina Jewish community. Famous as a soldier, legislator, patriot and associate of Charles Pinckney and Edward Rutledge, he was killed on August 1, 1776, while leading an expedition against rampaging Indians.

The Continental Government, desperately in need of funds to clothe and feed the army of General Washington, found the Jewish colonists ready and eager to give

all possible aid. Philip Minis of Georgia advanced \$7,000 to pay Southern troops. Isaac Moses pledged 3000 pounds to Robert Morris' fund. Joseph Simon and Aaron Levy were others who risked losing their heads to the British by giving financial aid to the Revolution.

B. Haym Salomon—Patriot from Poland

More than any other Jewish person in the colonies, Haym Salomon, who came to Philadelphia from Lissa, Poland, in 1772, gave of his energy and substance for the cause of freedom in America. Arrested and imprisoned as a sympathizer with the Revolution when New York was captured by the British, Salomon first helped American and French prisoners to escape and then fled himself, going to Philadelphia, the mecca of the patriots.

In Philadelphia he began his never-ending efforts to secure funds for the ragged armies of George Washington. There was no limit to his zeal. Even the holiest day of the Jewish religion, Yom Kippur, found Salomon interrupting the awesome service to raise \$400,000.00 from the congregants at the behest of George Washington.

It is estimated that Salomon, whose official title was "Broker to the Office of Finance," gave \$200,000.00 of his own funds to the cause of the American Revolution. When he died in 1785, he left his wife and four little children penniless. The poverty-stricken family was never reimbursed by the Government, although Committees of the House and Senate investigated and several times recommended repayment.

A statue of George Washington, Robert Morris, and Haym Salomon was presented to the City of Chicago on December 15, 1941, by the Patriotic Foundation of that city in recognition of Salomon's services to the cause of the American Revolution.

C. Washington and the Jews

After his election as President, Washington received the felicitations of the six outstanding Jewish congregations of the country. His replies oft have been quoted as showing his kindly sentiments to American Jews. Probably the best known is his letter to the Jewish Congregation at Newport, Rhode Island. An excerpt from this letter reads:

"The citizens of the United States have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent natural right, for happily, the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection shall demean themselves as good citizens in giving it on all occasions their effectual support. May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the

other inhabitants, while every one shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid."

D. The War of 1812

There was very little increase in the Jewish population from the time of the Revolutionary period to the outbreak of the War of 1812. However, Jewish representation in the armed forces during the war was considerable.

Some of the outstanding officers who left notable evidence of their presence in the ranks were Brigadier-General Joseph Bloomfield, Sergeant Samuel Goodman, Second Lieutenant Benjamin Gratz, Corporal Abraham Gunsenhouse, First Lieutenant Isaac Mertz, Lieutenant David Metzler, Corporal Daniel Metzler, Sergeant Jacob Moser, Captain Myer Moses, Captain Mordecai Myers, Colonel Nathan Myers, and Corporal Samuel Weiss.

The spirit of devotion to this country and its interests, always manifested by its Jewish inhabitants, has not failed to leave its impress on the rolls of the United States Navy. From the time of the organization of that branch of the national defense many Jews have been present in the service. That they did their full duty the records indisputably show. From the man before the mast to flag officer, from stoker to chief engineer, sons of Israel have given their efforts in behalf of the American cause.

Instances of personal distinction on the part of these defenders are numerous, but specific reference need here be made only to the great advance accomplished by Commodore Uriah Phillips Levy, one of the best known American naval officers of former days. At the time of his death (1862), he was the highest ranking officer in the U. S. Navy. He served in the War of 1812, being the master of the brig of war *Argus*, which ran the blockade to France with Mr. Crawford, the American Minister to that country, on board. The *Argus* destroyed twenty-one British merchantmen. Commodore Levy vigorously opposed the application of the lash to seamen. Upon his tombstone at Cypress Hill is recorded the fact that "he was the father of the law for the abolition of the barbarous practice of corporal punishment in the U. S. Navy."

E. The War with Mexico

General David de Leon, twice cited for gallantry by Congress, was the outstanding Jew in the military forces. Other Jewish officers recorded include: Surgeon General Moses Albert Levy, who served in General Sam Houston's army; David S. Kauffman, who was Aide to General Douglas, and Lieutenant Henry Seeligson, who received special commendation for bravery from General Taylor. A proportionately significant number of Jews fought with the American Army.

F. The Civil War Period

By 1860, the Jewish community of America had grown from a mere 15,000 souls in 1840 to somewhat more than two hundred thousand persons.

When the outbreak of the Civil War divided the American people on the issues of the crisis, it also divided the sentiments of the Jewish citizens. Those who lived in the South, particularly the Sephardic Jews, were loyal to the cause of the Confederacy. Some of the outstanding pro-slavery spokesmen came from this group. David Yulee (Levy), Senator from the State of Florida, and Judah P. Benjamin, Senator from Louisiana, are probably the best known. Later, Yulee was elected Governor of his State. Benjamin was first Secretary of War and then Secretary of State under Jefferson Davis, President of the Confederate States. Benjamin is reputed by many authoritative historians to have been the "brains of the Confederacy."

However, it was in the Northern States that most of the Jews resided. They were as strongly united in their anti-slavery sentiments as their Southern brothers were in their loyalty to the cause of the Confederacy. Many of these Jews were immigrants from Germany, where they had felt oppression and persecution, and therefore, wanted to see freedom for all human beings. Their outstanding anti-slavery advocates were Rabbi Einhorn of Baltimore and Michael Heilprin, the noted scholar, both of whom wrote and spoke out strongly for the Union cause.

Of the three Jews who were delegates to the convention at which Abraham Lincoln was nominated, two voted for him and the one who was a delegate from Missouri refrained from voting altogether, because his delegation had been instructed to vote otherwise. When Lincoln was elected, Abraham Kohn, City Clerk of Chicago, and one of Lincoln's most influential supporters, sent the President an American flag with the Hebrew words from the Old Testament sewed on it, "Be strong and of good courage; be not afraid; neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

When the war broke out, the Jews, whether they lived in the North or the South, took up arms exceeding their pro rata share of the population. 1,200 Jews fought in the armies of the Confederacy and more than 6,300 served with the Union forces. There were 40 known Jewish staff officers; 9 generals, of which 4 were in the Union Army; 11 Jewish naval officers are recorded; as are 18 Colonels, 8 Lieut.-Colonels, 40 Majors, 204 Captains, 325 Lieutenants, 48 Adjutants, and 25 Surgeons. The highest ranking Jewish officer in the Northern army was Brigadier General Frederick Knefler, an immigrant from Hungary. General David de Leon of Mexican War fame achieved the highest ranking among the Jewish men in the Southern army.

Three hundred thirty-six Jewish soldiers are known to have been killed in action; three hundred sixteen were wounded. This represented a casualty rate of more than eight percent of the total enlisted Jewish personnel.

G. The Spanish-American War

More than four thousand Jewish men volunteered for service in the Spanish-American War. There were many more Jews, hundreds of whom were members of the regular army and navy, who participated in the struggle. Fifteen Jews were among the crew of the *Maine*, whose sinking in Havana precipitated America's entry into the war. Sergeant Maurice Juster of the First California Volunteers was the first soldier to fall in the battle of Manila.

In the Army, thirty Jews were officers; in the Navy, twenty wore officers' stripes. Lieutenant Joseph Strauss in the Spanish-American War rose to Rear Admiral in the World War and Commander of Asiatic Fleet in 1921-22. Edward David Taussig, who was a Lieutenant Commander in 1898, became a Rear Admiral in 1909. Commander Adolph Marx is probably the best known Jewish officer in the war with Spain, since it was he who presided at the Board of Inquiry into the *Maine* disaster; his report to President McKinley was one of the important steps in America's resolve to terminate Spanish dominion in the New World.

H. World War I—1914-1918

In the great World War of 1914-1918, sixteen nations were involved on both sides and had 65,000,000 men under arms. At that time the Jews were only 1% of the total population in all the countries at war. They contributed, however, 1,500,000 or 2% of the total mobilized, which is twice their proportionate share.

By countries the figures for Jews under arms during the World War are as follows:

ALLIED POWERS

	Total Mobilized	Percent Mobilized	Jews Mobilized	Pc. Jews Mobilized
Russia	12,000,000	7.0	650,000	9.4
United States.....	4,355,000	4.3	250,000	4.5
France	8,410,000	14.9	55,000	22.0
British Empire....	8,900,000	2.3	50,000	12.0
Rumania	745,000	10.0	38,000	16.0
Italy	5,600,000	13.0	6,000	14.0
Belgium	267,000	3.6	1,000	6.0
Serbia	707,000	15.0	1,200	8.0
Greece	230,000	5.0	4,400	5.0
Japan	800,000	12.0		
Montenegro	50,000			
Portugal	100,000	18.0		

CENTRAL POWERS

Austria-Hungary	7,800,000	15.3	320,000	14.0
Germany	11,000,000	17.0	100,000	17.7
Turkey	2,850,000	7.0	18,000	7.0
Bulgaria	1,200,000	25.0	12,500	20.0

I. The American Jew's Contribution in World War I

By proportion of population the Jews should have numbered about three per cent of America's total armed forces. Actually they contributed between four and five per cent, or a third above their normal share. The chief reason for the high percentage of Jews in the service was to be found

in the large number of Jewish volunteers. The records show that there were from 30,000 to 40,000 Jewish volunteers, or 18 per cent of the entire Jewish contingent.

A study made by the Board of Jewish War Records, reveals that 225,000 Jews served in the various branches of the armed forces of the United States during World War I. Of these 171,000 were in the Army; 23,500 in the Navy; 12,250 in the Marine Corps; and 18,000 in other branches of the service.

There were nearly 10,000 commissioned officers in the various branches of the service. Of these, 1,000 were in the Navy. The army records show there were more than 100 Colonels and Lieut. Colonels, over 500 Majors, 1500 Captains, and 6,000 Lieutenants. The highest rank in the Navy was achieved by Rear Admiral Joseph Strauss who was in command of the mine laying squadron in the North Sea. In the Marine Corps, Brig. General Charles H. Laucheimer headed the list of about 100 Jewish officers in that branch of the service.

There were 1,100 citations for valor conferred on the Jewish men in the American Army. Of these 723 were conferred by the American Command and 366 by the Allied Commands. The Congressional Medal of Honor, the highest privilege in the nation, conferred on but ninety men in the entire war, was awarded to five Jews. The Distinguished Service Cross went to 150, the French Medaille Militaire was won by four American Jews and the Croix de Guerre by one hundred seventy-five Jews. The instances of individual heroism are too many to permit

enumeration. Suffice it to say that the exploits of Abraham Krotoshinsky, who saved the famous Lost Battalion; the bravery of Albert Cohen, youngest American soldier of the war who enlisted at the age of thirteen and who was killed in the Meuse-Argonne offensive; and the heroism of Sam Dreben, "the fighting Jew," typify the courage and spirit of the American Jewish soldier.*

A more detailed analysis of the figures on Jewish service in the army is afforded by the following table:

Branch	Total	Percent	Jews	Percent
Infantry	1,064,000	26.6	82,080	48.0
Artillery	560,000	14.0	13,680	8.0
Cavalry	80,000	2.0	2,223	1.3
Engineers	440,000	11.0	5,130	3.0
Signal-Aviation	280,000	7.0	26,650	15.0
Medical Corps	320,000	8.0	15,390	9.0
Ordnance	68,000	1.7	2,665	1.5
Quartermaster	248,000	6.2	9,089	5.9

The combatant branches of the A.E.F.—infantry, artillery, cavalry, engineers, and signal-aviation—constituted 60% of the total. But the records of Jewish soldiers show a distribution of 75% among these branches. The quartermaster corps, the business organization of the army, might naturally have been expected to attract a large proportion of Jews. Actually the 9,089 Jews in that branch represented only 5.9% of the total Jewish contingent as compared with the general average of 6.2% for the whole army.

*See Appendix "K," page 114.

Reference: Record of American Jews in the World War printed in the Congressional Record of November 25, 1940.

Conclusion

The truth of history should indeed be no less sacred than that of religion. If this is true, and few will be found to dispute this statement, then the records of historic truth may be regarded as part of the gospel of humanity.

To combat one of the most obstinate prejudices, and to promote enlightenment on a subject whereof ignorance has become unpardonable, has been the task of the Anti-Defamation League of B'nai B'rith. We have chosen as our weapons the simple truth of history and the testimony of leaders among men to show that the Jewish people of the New World, like their ancestors and brethren of the Old, have been unfailing in their devotion to their country's cause. Further, that they have performed an ample part in the conquest of our liberties and have fully shared in the struggles for the preservation of our institutions. From an early stage of our history down to the present day, men of Jewish faith have been counted in the van of the country's progress and in the forefront of its defense. Having proved this fact by historic records and the simple truth, this particular task of the Anti-Defamation League is done.

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Facts About Fictions, Concerning the Jew, Anti-Defamation League of B'nai B'rith

APPENDICES

APPENDIX A

"The established facts demand more than a moratorium upon this Christian misinterpretation of the Jew. The genuine disciple of Jesus may not halt here. This past and present injustice cannot be smiled away. Christian repentance in sackcloth and ashes is overdue. The usual Christian story of Friday of Passion Week demands drastic revision. And a Christian confession of sin without any 'ifs' and 'buts' might help convince some of Jesus' own people that the Master's ethical ideal is being seriously pursued by some of his followers.

"Indeed, Christianity might be very agreeably surprised if it accepted this challenge by history honestly to narrate what happened in Jerusalem on Nisan 14 some nineteen hundred years ago and thereafter throughout the Christian world."

p. 18—The Christian Jewish Tragedy
by CONRAD HENRY MOEHLMAN, D.D.,
Professor of the History of Christianity,
The Colgate-Rochester Divinity School.

APPENDIX B

"I believe the time has come for Christians to take seriously the task of removing from the New Testament the implications that the Jewish race must pay eternal reparation for the death of Jesus. There is no evidence that the Jewish people as a whole agreed or had any part in the condemnation and crucifixion of Jesus. The New Testament tells us that the common people heard him gladly. Even if they all had agreed that he should be crucified, I can see no reason for condemning their children and their children's children because of this ancient error. If modern Christians today were being held up to scorn for mistakes of their leaders in the past, I wonder how we would answer for the Inquisition, the burning of John Huss, and the persecution of the witches in Salem. It seems to me an affront to Jesus that we should be so willing to forgive our leaders for their mistakes and not forgive Jesus' own countrymen for whom he himself prayed through his dying lips, 'Father, forgive them, for they know not what they do'."

REVEREND ALLAN E. CLAXTON, Pastor
of Trinity Union Methodist Episcopal
Church, Providence, Rhode Island.

From CATHOLICS AND ANTI-SEMITISM by *The Reverend J. Elliot Ross*, outstanding Catholic educator. (Reprinted from the May, 1939, issue of *The Ecclesiastical Review*, Philadelphia, Pa.)

"Jesus was a Semite. We believe that He deliberately chose to be born of this race in preference to all the other races on earth at that time or which since developed. His teaching was first of all to the children of Israel, and He declared that He came not to destroy but to fulfil. After His death the Apostles continued for a time to worship in the synagogues. We must remember that St. Paul, certainly one of the outstanding personalities in spreading Christianity, had not, during Christ's life, accepted Him, though very probably He had not come in contact with Him, any more than had other Pharisees, and that St. Paul took part in persecuting the first Christians. All the Apostles were Jews. . . .

"As we consider the marvelous way in which, apparently against all human probability, the Jews have managed to survive, we must conclude that God has some special destiny for them. They have shown a stamina under persecution, a loyalty to their conscientious beliefs and practices, a steadfastness to the will of God, as they conceive it, that we cannot help admiring and might well, *mutatis mutandis*, emulate."

From JESUS IN THE LIGHT OF HISTORY, 1942, by *A. T. Olmstead*, Prof. of Oriental History, University of Chicago, pp. 268-272:

"Unknown Jews founded the churches in Rome and elsewhere, unknown Jews translated and adapted the original Aramaic Gospels into Greek or wrote letters to the Gentile faithful. . . .

"Jesus was a Jew, living in the early first century of our era, and he can be understood to the full only in terms of his time and race. . . .

"There is no hint that Jesus ever considered himself anything but a loyal Jew. He obeyed the ritualistic prescriptions of daily life. . . .

"Too often we exalt Jesus' teaching only to depreciate that of the rabbis. We wrong the Pharisees and we fail to do justice to Jesus himself, for of all the sects he was most in sympathy with Pharisaic doctrine. Their piety was not simple ritualism, they took joy in observing the most minute prescriptions of the Mosaic Law. To realize their moral superiority, we need only contrast their sayings with the best produced by the post-Augustan revival, the frigid letters of Seneca or the pompous querulous correspondence of Apollonius . . ."

Reprinted from *LIBERTY*, February 10th and 17th, 1940



The mere presence of the Protocols in a whispering campaign is alarming as an indication of un-Americanism.

THE *Jews* AND THE *Freemasons*

EXPLODING THE MYTH OF A WORLD CONSPIRACY

BY LOUIS B. DAVIDSON and FREDERICK L. COLLINS

Liberty presents the bizarre history of a classic fake—the Protocols of Zion

READING TIME • 20 MINUTES 40 SECONDS

IN TWO PARTS—PART ONE

IF there is one subject in this troubled modern world on which men of good will can and do agree, it is that the so-called Protocols of the Learned Elders of Zion are obvious forgeries and abominable lies.

Yet there are few more persistent legends than this of the Three Hundred Wise Men of Zion, who gather in secret and solemn conclave at intervals of a hundred years, with the diabolical purpose, so anti-Semites aver, of overthrowing all the governments of the world and imposing on mankind a supergovernment of their own making.

Recently—especially since the rise of the Jew-baiter Hitler—the Jewish race has suffered more than ever before from deliberate efforts of anti-Semitic writers and politicians to seize upon this fantastic legend of the Learned Elders of Zion as the hook on which to hang their cunningly fabricated tapestry of hate.

Whether the prejudice engendered by these so-called Protocols played a behind-the-scenes part in the dismissal of an efficient, energetic, and courageous War Minister from Britain's Cabinet during the first months of war, no one, perhaps, but Prime Minister Chamberlain and Mr. Leslie Hore-Belisha now knows. Perhaps nobody else ever will know. But we do not need to go across the water for evidence of the political efficacy of this persistent legend.

The Protocols were the basis of a whispering campaign in our own Presidential election of 1936. They will undoubtedly be used again for subversive purposes in the election of 1940—and this time with an additional twist which links Freemasonry

with world Jewry in a mythical conspiracy to rule the world.

Already these ancient fakes have been disinterred by Father Coughlin's personally founded organ, Social Justice, and, in apparent defiance of His Holiness Pope Pius' injunction that "it is not possible for Christians to take part in anti-Semitism," have been allowed to affront the eyes of clear-seeing men and women and befoul the air they breathe.

SO tenacious is this notion that somewhere in the background of world polity is a secret world government controlled by the Wise Men of Israel that any attempt to break down national boundaries in either the physical or the mental world is assumed to be sufficient cause for anti-Semites to warn that the world triumph of Judaism is about to be consummated.

The League of Nations idea, for example, was irretrievably hurt by statements, attributed to influential representatives of Jewry, that it was a creation of Jewish minds. Moreover, the wide circulation of these alleged statements did much to create a palpably false impression that the League was to be the central world government foretold in the legend.

Similar propaganda will doubtless be launched against the formation of a United States of Europe, which many authorities believe is the only possible solution for the situation from which so much of the world is now suffering.

The fact that there is not an iota of proof in support of any such theory as these propagandists continually propound has not diminished the almost fiendish eagerness displayed by these calumniators of the Jewish race in spreading this poisonous propaganda.

The Protocols—which are falsely stated to be the minutes of the alleged meetings of the Wise Men of Israel, the Learned Elders, a fanciful continuation into modern times of the ancient Sanhedrin, which ruled the Jews in the days of the Pharisees and Sadducees—have been translated from the Russian into English, German, French, Italian, Arabic, Japanese, the Scandinavian languages—in fact, into almost every living literature—and are sowing over a world field the seed of a race hatred which threatens to yield in every land a growth as rank as that which has sprung up in our time in the lands of Hitler and Mussolini.

Wherever the Protocols have appeared in Europe these last three decades, the blood of innocent victims has flowed like swollen rivers. In White Russia, in 1920 and 1921, the Protocols contributed more than any other single element to the mass murder of more than a hundred thousand unresisting men, women, and children. In Germany, where they have received the Hitler blessing in *Mein Kampf*, and are said to be, like that volume, required reading in the schools, they have been prime factors in raising the bloody flag of anti-Semitism.

"How far the entire existence of this people [the Jews] is based on a continuous lie," writes Adolf Hitler in one of his uncontrolled outbursts of *Judenhass* in *Mein Kampf*, "is shown in an incomparable manner and certainty in the 'Protocols of the Wise Men of Zion.'"

This in spite of the fact that he admits in the next sentence that they may not be genuine!

A trait in human beings long recognized by psychologists is the tendency of the mind to accept and sometimes to enshrine certain rather obvious fabrications which, although no proof is offered in support of them, are made to seem truer than the truth. The old story of Captain Kidd's treasure is such a one; so, in another field, is the tale of Atlantis, the lost continent; so, more recently, are these so-called Protocols of the Learned Elders of Zion.

WHEN these pseudo-traditions become fixed outside the realms of adventure and conjecture—say, in the fields of propaganda or defamation—they become dangerous, because educated men, aware that they are in most cases palpable frauds, pay small attention to them, and fail to realize that other men, not having been trained in discrimination, frequently accept unsupported assertions or even conscious fictions as gospel truth. And thus the harm is done.

For example, all politicians and some voters know that Presidential elections are often fought on issues which find no place in the party platforms or in the formal speeches of party orators. Men and women are still alive who remember when the "Plumed Knight," James G. Blaine, was defeated for the Presidency by an unfortunate grouping—not his own—of the words "Rum, Romanism, and Rebellion." More recall how Theodore Roosevelt's enemies sought to make political capital out of his entertaining Booker T. Washington at a White House breakfast. And most of us over thirty recall the whispering campaigns against Warren Harding and Al Smith.

As recently as the campaign of 1938 we had an example—with which many Liberty readers are familiar—of the use of such secretly circulated propaganda in the Lehman-Dewey gubernatorial race in New York State, when an alleged statement by the great Benjamin Franklin warning the American people against the Jews, a statement long discredited by scholars, was dug up and secretly circulated among the voters of the Empire State. It was obviously not written in the Ben Franklin manner. In cold type it read like a press release by Propaganda Minister Goebbels or a report of thunderous mouthings by Field Marshal Goering. Shouted in a high, strained voice through a sufficiently squeaky loud-speaker, it would sound like a speech to the Reichstag by Adolf Hitler himself.

Yet few could read the words of this fake "Franklin Prophecy"—

falsely said to have come from the mouth of the man whom many consider the greatest American—without being influenced, one way or the other, by fanatical hatred or by righteous resentment.

By such nefarious devices "the Jewish Question" has been catapulted into the American political arena, until now it threatens to assume almost Hitlerian proportions in the "literature of hate" with which the country is being flooded.

In view of this deplorable situation, it was not surprising that supporters of both 1936 candidates for the Presidency seized on the Protocols of the Learned Elders of Zion as a means of stirring up animosity, each against the other's candidate: against Mr. Roosevelt because of an assumed resemblance between his inner government of brain trusters and the one foretold in the Protocols, which was to be a government surrounded "with a whole world of economists"; and against Mr. Landon because he was a candidate of the party commonly associated with the possession of wealth, "all of which," according to the mythical Protocols, "is in Jewish hands."

THE whispering campaign of 1936 had little effect on the outcome of the election; but the mere presence of the Protocols in the campaign was alarming, as an indication of the un-American lengths to which our political rabble-rousers are willing to go to gain their selfish ends. The conclusion was inescapable that, in cleverer hands, the Protocols might again be used, and this time effectively, to drench with blood the soil of free America.

Suppose some politically minded publicist should rise in our own country to use the Protocols, as Adolf Hitler has used them in Germany, to advance his own theories at the risk of repeating here the bloody pogroms of totalitarian Europe!

Suppose such a man has already risen in our own country!

That the noble order of Freemasonry should be drawn into this

campaign of calumny will both shock and bewilder many a patriotic American Mason. For there is certainly nothing in Freemasonry as we know it in America which would indicate that it might become a partner in any international political venture, even a much less reprehensible one than a plot to upset all the governments of the world. In fact, the teachings of Freemasonry specifically feature obedience to the law of the land in which the member lives. For this reason there is no international organization of Freemasonry, and the organization in each nation is independent of all others.

But the Masons, as the fraternal order of Free and Accepted Masons is commonly known in this country, trace the origin of their society back to the guilds of the Middle Ages, perhaps to even earlier times, since some of the symbols and rites of the order indicate an Oriental origin and very possibly a considerable Oriental history, which may have preceded its rise to power in European affairs. Anyhow, in the decades preceding and following the French Revolution it was a flourishing and influential secret society, and as such may well have played a large and wholly honorable part in the events of those fervid days.

WHATEVER part it did play may be assumed to have been a strictly patriotic one—Frenchmen working and fighting as Frenchmen for what they believed to be the good of France. But there existed in the Europe of that day a rationalistic society known as the Illuminati—formed in 1776, the year of the founding of our own Republic, by Adam Weishaupt, a professor at Ingolstadt, Germany, who was said to be a German Jew—about the nature of whose activities no such certainty exists. The chief aim of this organization, according to some historians, seems to have been the destruction of all forms of religion, government, property, marriage, and all civil rights.

The Illuminati, originally a German institution, spread to France and

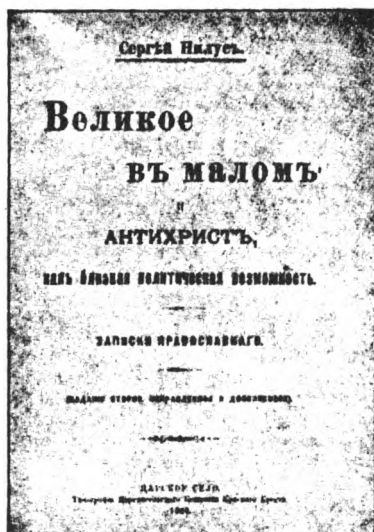
beyond doubt played a major role in bringing on the bloody days of 1789.

Founded by Jews—the great House of Rothschild was just rising to the financial heights — the Illuminati seemed to have been organized and operated on the Masonic plan and with something of the Masonic ritual. It was active in 1789, as were the Masons, on the side of the Revolutionists. And these various more or less related facts form the sole basis for the charge, now again being surreptitiously made, that the Jews and the Masons are collaborating in the world conspiracy outlined in the Protocols.

Once more, the fact that there is no iota of real proof to substantiate this theory has not prevented propagandists from that time to this from bringing up this accusation.

Because the demoniacal charlatan Cagliostro was said to have conspired with the imaginary Secret Three Hundred to topple the throne of the royalty and raise the barricades and guillotines of the Dantons and Marats and Robespierres, combinations of Jewish and Masonic conspirators have been credited with planning many another bloody coup. Using the Protocols as their Baedeker of hate, the Jew-baiters and Mason-baiters have traced back to the supposed Cagliostro-Weishaupt plot very nearly all of the wars, revolutions, and economic cataclysms which have beset the modern world, beginning, of course, with the French Revolution itself, in the fomenting of which Cagliostro admittedly played a dominant role.

Unreasoning fear of the Masons crystallized in this country in the formation of the now almost forgotten Anti-Masonic Party, which had its birth in the wave of carefully stimulated indignation following the disappearance in 1826 of one William Morgan, a former Mason, who had incurred the organization's displeasure by publishing a widely read book purporting to reveal Masonic secrets. The charge was openly made that Morgan had been murdered by Ma-



The Great in the Little: the title page of the 1905 edition of Sergius Nilus' book, published in Tsarskoye-Selo, Russia—the edition in which appeared, as an appendix, the now notorious Protocols of the Learned Elders of Zion.

sons, but proof was never offered that this was so, or that Morgan actually was murdered by any one.

As a political party, the Anti-Masons figured chiefly in Thurlow Weed's unsuccessful attempt to overthrow Martin Van Buren and his so-called Albany Regency. In 1830 and 1831 the party held national conventions—said to be the first of their kind in this country—and on the latter occasion actually nominated a candidate, William Wirt, for the Presidency; but thereafter the party dwindled as a national political factor, and in 1834 lost its identity by joining with several other groups to form the Whig Party.

For more than a hundred years, therefore, feeling against the Masons in this country has taken no public or official form. But, as we have seen

in the case of the Jews, hatred once planted in the mind of a man lives longer than the man himself. To an unenlightened section of the national community, the order of Free and Accepted Masons is still a fearsome political ogre. So common is this feeling even now that the statement is frequently made that no one who is not a thirty-second-degree Mason has ever been elected President of the United States.

If this were true—and it might well be, for politicians from time immemorial have shown a penchant for joining everything and sundry—it would not necessarily indicate anything sinister in the least. But it is not true.

Of only twelve of the thirty-two Presidents of the United States can it be stated with certainty that they were Masons of any degree—about Jefferson and Madison there is some doubt—and of these twelve, only six had reached the dignity of the thirty-second degree.

So much for the Masons. They do not need any defense against such charges. But the above is a fair example of how the so-called "facts" of the average whispering campaign fall down when put to proof—and in no instance is this truer than in the case of the alleged Protocols of the Learned Elders of Zion.

THE first inkling of these world-shaking "documents" came in 1905, when one Sergius Nilus published in Russia a revised edition of a book of his bearing the title *The Great in the Little, or Anti-Christ as an Imminent Possibility: The Confessions of an Orthodox Believer*. This volume, which purported to contain Nilus' "discovery" of the Protocols of the Wise Men of Zion, professed to reveal the plan adopted by the alleged secret Jewish government, which was said to be allied to the Freemasons, to pit various groups of goyim (gentiles) against each other and, after effecting their economic and political ruin, to establish an international Jewish superstate.

"According to the records of secret

Jewish Zionism," writes the highly imaginative Nilus, "Solomon and other Jewish learned men already, in 929 B. C., thought out a scheme in theory for a peaceful conquest of the whole universe by Zion.

"As history developed, this scheme was worked out in detail and completed by men who were subsequently initiated in this question. These men decided by peaceful means to conquer the world for Zion with the slyness of the Symbolic Snake, whose head was to represent those who had been initiated into the plans of the Jewish Administration, and the body of the Snake to represent the Jewish people.

"The administration was always kept secret, even from the Jewish nation itself. As this Snake penetrated into the hearts of the nations which it encountered, it undermined and devoured all the non-Jewish power of these States. It is foretold that the Snake has still to finish its work, strictly adhering to the designed plan, until the course which it has run is closed by the return of its head to Zion and until, by this means, the Snake has completed its round of Europe and has encircled it—and until, by dint of enchaining Europe, it has encompassed the whole world."

A pretty picture, it must be admitted! And in the painting of it the tragedy-minded Russian spares none of the horrendous details.

"When the time is ripe," declares Nilus in the Protocols, "the Jews with their monopoly of gold will stage a vast economic crisis and throw the workers out of jobs. The latter will then resort to violence as in the French Revolution which was the work of our hands."

If by any chance the plotters' intrigues are exposed too soon, the big cities of the western world, he says, will be blown up. Disease germs too will be used if necessary. In the hour of triumph democracy, which creates dissension, will be destroyed, and an absolute monarch of the Hebrew House of David will ascend the world throne.

All other beliefs having been shat-

tered, Judaism will be restored and, in alliance with Freemasonry, will rule the world. All those opposed will meet with sudden secret death.

If any government attempts to thwart the will of the Jews, its neighbor will be directed to make war on it; if it refuses, the Jews will foment a general war.

Those who claim genuineness for the Protocols cite this passage as proof that the Jews planned the World War; and postwar translations substitute "World War" for the "general war" in the Russian original.

The Elders are sure that their goal is now in sight; that, through the craft of the "Symbolic Snake," the circle is now, after more than two thousand years, about to close; that the snake's head will reach Zion when the Jews have broken the economic power of the leading governments. And when the circle is complete the whole world will be held as in a vise.

SUCH is the modern Bible of anti-Semites. To understand its wild balderdash, madder than the Mad Hatter and wilder than the nightmare of a fanatic, one must know something of Nilus and his background and, even more important, the absolutist regime in which he moved; a regime dominated by the mystical doctrine of the divine right of kings—*Per Me Reges Regnant* (Through Me Kings Rule)—a motto which, strangely enough, was to supply the clue to the mystery of the forged Protocols.

Nilus was a lawyer, a briefless *avocat*, in Moscow. His soul fed itself on the flames of anti-Semitism. He was a former atheist who, when the resources of his mistress, Madame K., had vanished, turned religionist and lived on the bounty of the Church. Wandering from one charitable monastery to another, he wrote the story of his soul's pilgrimage in the book entitled *The Great in the Little*, the first edition of which was published in Russia in 1901.

This first edition contained no

Protocols of the Learned Elders of Zion. Apparently lawyer Nilus had not yet been initiated into the secrets of the Sanhedrin. But in the second, 1905, edition, as in so many other works of fiction, this presumably wholly typographical error was miraculously corrected.

There is a story, possibly true, as to how this miracle was performed.

Some of it we know is true. The year 1905 was one of bitterness and bloodshed in Russia. The war with Japan was still on. Sailors of the Moscovite navy in the Black Sea had been fed wormy meat and had revolted. The throne was tottering. Odessa and other great cities were starving. There were uprisings.

About three thousand men, women, and children, singing patriotic and religious songs, marched to the Czar's winter palace to beg for redress of their grievances, and were fired upon by the Cossacks. Many were killed.

A representative form of government, the Duma, was finally wrested from the Czar. But the forces of reaction were unslumbering. They organized the "Black Hundreds" to undo democratic government. Their program was Jew-baiting.

HIGH priestess of the cult which believed in putting down sedition among the masses by relentless cruelty was the Grand Duchess Elizabeth, who was engaged in a life-and-death fight with the liberal minister Witte for the political favor of that weak but pleasant man the Czar.

She it was, according to the story, who read *The Great and the Little* and saw in its practically unknown author possibilities which an apathetic reading public had not perceived.

Invited to tea and vodka with Her Imperial Highness, and lured on by the promise of a marriage with the Grand Duchess' beauteous lady in waiting, Helena Oserov—a promise, by the way, which was indubitably kept—the insignificant Nilus was said to have been easily persuaded to add to his book an "appendix" which, the Grand Duchess assured him, would appeal strongly to the Czar.

The appendix, as it turned out, was what we now know as the Protocols of the Learned Elders of Zion.

Whether this explanation is the correct one or not we do not know. We had no dictograph keyed to the palace council chamber of the Grand Duchess Elizabeth. However, this is not a matter for imaginative speculation. There is enough of the fictional in the Protocols themselves without our worrying over the romantic episodes in the life of their Russian sponsor!

What we do know, what the whole world can know if it chooses to investigate, is that under the imprint of a Red Cross unit in which the Grand Duchess was active, in the imperial city of Tsarskoye-Selo, now Dietskoye-Selo, bridegroom Nilus published the second or 1905 edition of his book.

There were no changes in the body of his story, but in the appendix "suggested" by the Grand Duchess were the Protocols of the Learned Elders of Zion, published under the subtitle, The Anti-Christ as a Near Political Possibility.

GRUESOME days of bloodshed followed. Throughout Russia great multitudes of peasants, milling day and night in the streets, talked incessantly of the machinations of the Jews and demanded vengeance for their wrongs. They took up axes and guns to purge the cities of the "alien Jews" who were planning their ruin and were seeking world domination. There were six hundred and ninety such massacres simultaneously planned and executed immediately following the distribution of Nilus' Protocols.

In 1913, when a later edition appeared, the Nilus opus was once more the signal for pogroms. As one spectacular instance out of many, a wholly innocent Jew, Mendel Beiliss, was indicted, and a trial was rigged for alleged ritual murder on such flimsy evidence that even the most hardened anti-Semites were startled.

Again, early in 1917, the Protocols

were circulated by the Czarist police in what was known as the Pogrom Edition. Once more the angel of death flapped his wings and once more there spouted a great sea of Jewish blood.

In spite of the protest of chaplains, the Protocols were distributed to the soldiers of the White army. From December, 1918, to April, 1921, as the distribution increased, the Jewish massacres in White Russia mounted to more than one hundred and twenty thousand.

For Nilus the Protocols had been a source of livelihood. For the rest of the world they were the harbingers of death.

And what was the insignificant little man's explanation of his "discovery" of the Protocols of the Learned Elders of Zion?

Well, of all the preposterous falsifications in this false and preposterous fabrication, that explanation of Sergius Nilus was the most preposterous and the falsest of all!

Where did the little busybody pretend he had discovered this monstrous and murderous fake which Hitler and Father Coughlin have performed the remarkable feat of swallowing even though both admittedly knew it to be what it is? And where had Nilus actually got it, or the makings of it? You'll find out, and find the damning proof of its spuriousness resolved to a most conclusive "deadly parallel," in Liberty next week.

READING TIME • 20 MINUTES 25 SECONDS

PART TWO—CONCLUSION

IF a man walked into your house tomorrow morning and said, "Here's a little something that was gotten up by King Solomon in 929 B. C.," you would scarcely be human if you did not ask:

"Where did you get it?"

Apparently the contemporaries of Sergius Nilus, self-styled "discoverer" of the Protocols of the Learned Elders of Zion, were equally curious, for Nilus was at some pains to satisfy that curiosity with an explanation—in fact, with several explanations, all of them different.

In his preface to the 1905 edition Nilus announced that he had received the manuscript of the Protocols from a personal friend, unfortunately deceased, whose name he did not give. This friend, he said, had got them from a woman (also unnamed) who had stolen them from a prominent Freemason at a meeting in Paris of the Grand Lodge of the Orient. In the preface to his 1911 edition Nilus stated that his deceased friend had "received the manuscript from a lady who always lived abroad. He told me her name but I forgot it."

As new editions were printed, Nilus kept changing the story as to how he obtained the Protocols. Altogether he told four different versions, and he was about to tell a fifth in his last edition when the entire issue was confiscated by the Kerensky government in 1917.

Equally vague and variable was the Christopher Columbus of the Protocols as to just what those documents were, and when and by whom they were originally promulgated.

In his earlier editions he professed that he was revealing the secrets of the Jewish Sanhedrin. The translator's note in the 1907 edition reads:

"The expounded Protocols are signed by the representatives of Zion (do not confound them with the representatives of the Zionist movement). . . . The aforesaid political

plan was conceived 929 years before the birth of Christ. It was invented by Solomon and the Judea sages . . . [who] decided to conquer the world peacefully for Zion with the cunning of the Symbolic Snake. . . ."

Nilus even traces the various steps in the "encirclement" of the "Symbolic Snake"—the periods of Solomon, Pericles, Alexander II, down to Czar Nicholas in Russia, with the final stage in Jerusalem. He ascribes to the Jews the most revolting of opinions and backs his assertions with "citations" from the Talmud, such as books Sauh 58 and Jihal 67—books which never existed, the names of which are non-Hebrew, deliberately set down to make this counterfeit look genuine.

But later Nilus discovered that the Jewish Sanhedrin had been extinct for much over a thousand years. So in his later editions he sought to identify the forged Protocols with Theodor Herzl and his fellow Zionists who met at the First Zionist Congress at Basel in 1897—the very people with whom he had said in his 1907 edition that the Elders of the Protocols must not be confused.

FROM 929 B. C. to 1897 A. D. is something of a jump—almost three thousand years, in fact—but Nilus took it in stride. Moreover, he was not disturbed when internal evidence in the Protocols themselves, supported by irrefutable testimony of those who had attended the 1897 Congress, showed beyond doubt that his second explanation was quite as untenable as his first; and neither were his adherents, who went right on spreading the discredited propaganda.

And with astounding success. The idea that the statesmen of the governments of the world were manipulated on strings, like puppets, by a secret conclave of Jews working in harmony with the Freemasons, seized violent hold on the imaginations of men, and acted as a sort of marijuana concoction which poisoned their minds and goaded them to violence.

The defeat of Kerensky and the triumph of the Bolsheviks obviously

were seized upon by these anti-Semitic propagandists as proofs that the Protocols were genuine as to both plan and prophecy—for wasn't the Bolshevik uprising, according to these same propagandists, a strictly "Jewish revolution"?

The spread of the poison outside the boundaries was rapid. Foreign soldiers who had served with the White army became carriers of the Protocols into western Europe, especially into Germany, where they caused untold misery and harm.

It is not surprising that the Protocols received such a favorable reception in Germany. The explanation that the defeat of the German armies in 1918 was the result of a world-wide Jewish scheme was a soothing unguent to the wounded vanity of the German people. The Protocols not only salvaged the self-respect of the

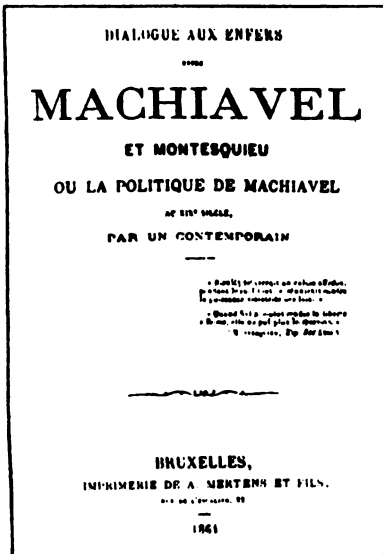
German masses by making the Jew a convenient scapegoat, but they gave them a key to all their woes.

That these obvious forgeries should have been given serious consideration in Allied countries is less understandable, unless we recall that growing dissatisfaction with the results of the Peace Conference had already found expression in the preposterous charge that the Peace Treaty had been drawn not by Wilson, Clemenceau, and Lloyd George but by influential Jewish advisers of the Allied chieftains. And then, as if in proof of these fantastic theories, the Protocols came along with their prattle about a Jewish world government.

In London even the staid Times—the famous Old Thunderer—demanded a public investigation of the Protocols.

"Are they authentic?" shouted the alarmed editor in May, 1920. "What malevolent society made these schemes and is now triumphing over their realization? Are they forged? From where does the weird gift of prophecy spring that partly has come true and is partly to be realized? Have we fought these years in order to dissolve and destroy the nefarious organization of the German World Empire only to discover behind it a much more dangerous conspiracy because of its secrecy? Have we escaped a German peace by straining all our national resources, only to submit to a Jewish peace?"

The editor did not have long to wait for his answer. His own correspondent in Constantinople, Philip Graves, was sitting in his office one hot afternoon that same summer when a Russian officer, who had been in the service of the late Czar's secret police and, after the collapse of the Wrangel army, had fled to Constantinople, handed him a tattered French book. The volume had no cover and no publication date; but Graves, something of a student of French literature, judged from its typography that it was of the vintage of the Second Empire. But the words that Philip Graves read from those pages,



Title page of Dialogues in Hell, by Joly, published in 1864, from which the Protocols of Zion were "lifted."

printed presumably in France in the third quarter of the nineteenth century, were the same words that Sergius Nilus had printed in Russia in the first quarter of the twentieth century.

In short, here was the book from which Sergius Nilus had "lifted" the Protocols of the Learned Elders of Zion!

But they were not Protocols in the earlier volume. They were—as was promptly discovered when a search of the British Museum produced another copy of this book—*Dialogues in Hell Between Machiavelli and Montesquieu, or The Policy of Machiavelli in the Nineteenth Century*. By a Contemporary. And the text was not a "plan" for world dominion by the

racy, stifled the freedom of the press and introduced false propaganda and corruption as instruments of state policy.

The first edition was published anonymously in Brussels in 1864. In a second edition the author disclosed himself as Maurice Joly, a Parisian lawyer.

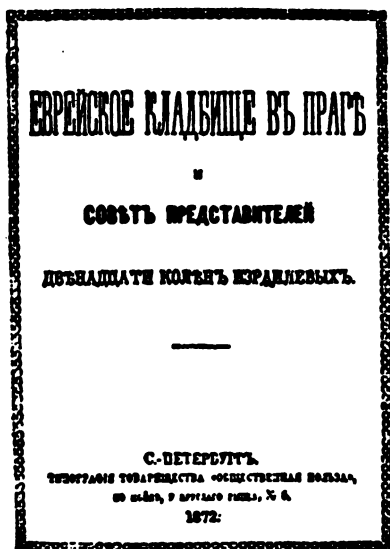
Joly, like Nilus, was a briefless *avocat*, made so, he believed, by Napoleon III's despotic rule, against which the *Dialogues in Hell* are a political diatribe. He did not dare attack openly the dictator who rigged elections, packed parliaments, censored the press, and gloried in intrigue. He adopted the dialogue form—a series of imaginary discussions between Montesquieu, famous author of *The Spirit of the Laws*, and Machiavelli, even more famous Italian historian and statesman, who was introduced to prove that a ruthless dictator might find the forms of democracy a useful guise for his tyranny.

"For," says Machiavelli with characteristic insight, "the people will readily acquiesce in any decision which they think to have been their own. It remains only for the Prince, then, to refer each question to a popular assembly, having taken care to arrange beforehand what its decision shall be."

THE complete account of Joly's *Dialogues* and their frequently verbatim identity with Nilus' Protocols is too long and too textbooky a story to tell here. It was all set forth in a scholarly series of articles by Philip Graves in the London Times of August 16, 17, and 18, 1921.

One striking detail, however, should not be omitted: although Maurice Joly had been careful to publish his political screed outside of France, he paid for the affront to his emperor by serving fifteen months in a French prison.

The more fortunate Nilus, in devising his Protocols, simply took over bodily Joly's *Dialogues* and made such changes and additions as suited his purposes, which, as we know, were to



Title page of Goedische's *To Sedan*, the novel which featured an avowedly fictional paraphrase of the Protocols.

Jews, or by any one else, but merely a veiled attack on Napoleon III, who, under the pretext of a broader democ-

assist the bloody Black Hundreds in spreading their pogroms and to justify the existence of an absolutist regime in Russia.

The first object he accomplished by substituting in the Protocols the Learned Elders of Zion for Machiavelli and omitting Montesquieu; the second, by making it appear that there was not tyranny more subtle than a democracy.

The additions made by Nilus were obviously aimed to bolster the Grand Duchess' party in the Russia of 1905 by making every concession to democracy appear ridiculous and the battle for dictatorship a sacred duty. The Czar was evidently being warned against liberals like Prime Minister Witte, who was represented as a tool of the "international Jews."

MAURICE JOLY'S DIALOGUES IN HELL

(From the Brussels Edition, 1864)

"The evil instinct in man is more powerful than the good; man leans more toward the evil than the good; fear and power have more control over him than reason. . . . All men seek power, and there is none who would not be an oppressor if he could; all, or nearly all, are ready to sacrifice the rights of others to their own interests. . . . Political liberty is only a relative idea."

(p. 8)

"Montesquieu: 'You know only two words: Power and cunning. If you make power the principle and craft the basis of government . . .'"

(p. 15)

"The political has nothing in common with the moral."

(p. 19)

"You do not know the unfathomable cowardice of humanity . . . servile in the face of force, pitiless in the face of weakness, implacable before blunders, indulgent before crimes."

(p. 45)

One addition which Nilus, ever a romanticist, wished to make never got into print. According to Sergius Swatikov, a former Russian official, Nilus "was much struck with the opulent, auburn-haired beauty of Actress Sarah Bernhardt" and "wished to mention the portrayer of L'Aiglon and Camille in the Protocols. . . . But the Russian imperial censors deleted the reference." Bernhardt, her frustrated admirer sadistically believed, was being used by Jews "to charm Christians."

In the twenty-four Protocols that did get into print there are one hundred and seventy-six instances of unconcealed, almost verbatim plagiarisms, of which the following will serve as examples:

NILUS' PROTOCOLS OF THE LEARNED ELDERS OF ZION

(From the English translation)

"Men with bad instincts are more in number than the good, and therefore the best results in governing them are attained by violence and terror, and not by academic discussions. Every man aims at power, every one would like to become a dictator, if only he could, and rare indeed are the men who would not be willing to sacrifice the welfare of all for the sake of securing their own welfare. . . . Political freedom is an idea, but not a fact."

(p. 1)

"Our watchword is power and treachery; power is the basis, but cunning and astuteness work as instruments of power."

(p. 3)

"Has politics anything to do with morals?"

(p. 19)

"It is the bottomless rascality of the *Goyim* peoples, who crawl on their bellies to force but are merciless toward weakness, unsparing to faults and indulgent to crimes."

(p. 22)

"I would institute . . . huge financial monopolies, reservoirs of the public wealth, on which depends so closely the fate of all the private fortunes that they would be swallowed up with the credit of the state the day after any political catastrophe." (p. 75)

"Machiavelli: . . . 'Who makes the sovereigns? . . . It is written *Per Me reges regnant*, which means, literally, God makes kings (Through Me kings reign).'" (p. 63)

"It is useless to add that the perpetual upkeep of a large army continually exercised by foreign wars must be the indispensable complement of this system; it is necessary to arrive at the existence in the state only of proletarians, several millionaires and soldiers." (pp. 76, 77)

"Like the god Wishnou, my press will have one hundred arms, each hand of which will feel all shades of public opinion." (p. 141)

"We shall soon begin to establish huge monopolies, reservoirs of colossal riches upon which even large fortunes of the *Goyim* will depend to such an extent that they will go to the bottom together with the credit of the states on the day after the political smash." (p. 22)

"*Per Me regis regnant*. It is through Me that kings reign." (p. 20)

"The intensification of armaments, the increase of police forces—are all essential for the completion of the afore-mentioned plans. . . . There should be, . . . besides ourselves, only the masses of the proletariat, a few millionaires devoted to our interest, police and soldiers." (p. 24)

"Like the Hindu hidden god Wishnu, they will have one hundred hands, each of which will feel the pulsation of some intellectual tendency." (p. 43)

In short, most of the ideas in Joly's Dialogues have been copied almost word for word by Sergius Nilus, with only these differences: the nonexistent Jewish Elders are forced to pinch-hit for the corrupt government of Napoleon III, and wherever Machiavelli vents his spleen on the meanness of mankind the Elders of Jewry let it out on the goyim or gentiles.

It is doubtful if Nilus deserves the credit even for these innovations. In 1868, about four years after the appearance of Joly's Dialogues, a German writer, Hermann Goedsche, wrote *To Sedan*, a trashy blood-and-thunder novel in which there is a chapter entitled *The Jewish Cemetery in Prague* and the Council of Representatives of the Twelve Tribes of Israel. This chapter tells of the adventures of Faust and a companion who, entering the Jewish Cemetery at Prague one midnight, secretly witnessed a meeting of the spokesmen for the Twelve Tribes of Israel.

An examination of this passage of the Goedsche novel, reposing in the Library of Congress at Washington, shows that every material statement set forth in

Joly's Dialogues has been appropriated by Goedsche—who was obliged to use the British *nom de plume* of Sir John Ratcliffe because of a forgery case in which he had figured—and has been put in the mouths of the Jewish tribal heads.

All this and much more is now a matter of legal record as the result of the now celebrated case which arose in May, 1935, out of the publication by the Swiss Nazi Party of the Protocols in Berne, Switzerland.

Previously, in 1924, the pre-Hitler Supreme Court had considered the Protocols in sentencing the assassins of Foreign Minister Walter Rathenau, and the presiding justice had referred to them as "the libelous legend about the Elders of Zion" which "engendered murderous instincts in the hearts of men."

Again, in August, 1934, the Supreme Court of South Africa, through Sir Thomas Graham, in awarding damages against the leaders of the Gray Shirts, had stated: "The Protocols are an impudent forgery obviously designed for the purpose of anti-Jewish propaganda."

But it was not until they were scrutinized at length by this Swiss Judicial Canton Court at Berne that the details of the fraudulent origin of the so-called Protocols were bared.

Some interesting side lights were thrown on Nilus' character by the testimony of Russian exiles who had held high places in Leningrad under the Czarist regime. The famous publicist Vladimir Burtsev represented Nilus as a cross between a forger and a fanatic, who knew the Protocols were forged when he published them. This view was concurred in by Count du Chayla, a neighbor of Nilus, to whom the "discoverer" of the Protocols had shown an original version written in poor French.

Testimony was also offered to prove that the material for the Protocols was obtained by the Ochrana—the Paris branch of the Russian secret police—to influence the Czar and also to incite the Black Hundreds into riots against the Jews.

In support of this view, the revelations of Princess Catherine Radziwill, well known to Liberty readers for her interview with Stalin forecasting the Stalin-Hitler alliance, were considered by the court. Princess Radziwill had known the Paris agent of the Russian secret police, Golovinsky, very well. He had been her mother's friend and came often to visit the Princess' home during the years 1904-05. The Radziwills then lived on the Champs Elysées not far from the Bibliothèque Nationale, where Golovinsky had access to Joly's Dialogues.

In substance her account was as follows:

"Did you see any parts of the manuscript?"

"Yes."

She revealed how Golovinsky had come to her home directly from the National Library with parts of the script, which he showed to her and read to her.

"Did he tell you the purpose of his literary 'creations'?"

"Yes: he told me his job was to prove to the Czar that the Jews had formed an international plot to conquer the world, and the only course was to drive them out of Russia."

"Could you describe Golovinsky's draft?"

"Yes. As he kept reading passages to me I became familiar with the entire script. He later showed me the completed manuscript. It was identical with the Protocols of Zion, which I later saw in the various Nilus editions. It was written in French in a variety of handwritings. It was on yellowish paper; there was a big circular blue ink blot on the first page."

This description was confirmed by the Count du Chayla, who described the text as unidiomatic and showing every sign of having been written by a foreigner

on cheap yellowish paper—and said that on the first page was a circular ink blot.

Official confirmation of this testimony was given when Lopuchin, a director of the Russian police from 1902 to 1905, certified that the Russian government was fully aware of the fact that the Protocols were an invention and a forgery.

Against all this evidence of the Protocols' palpable falsity, the Nazis called as their chief witness a hard-bitten anti-Semite from Germany, Lieutenant Colonel Fleischauer, who amazed the court by insisting that the Protocols did not originate with the Zionist Congress at Basel in 1897, as Nilus had said, but with a secret convention of the highly respected Jewish charitable organization B'nai B'rith at the same time and place. But, like Nilus, he had no proof. Joly, he declared, was a Jew—Joe Levy—which was at least a change from Moses Joel, the name usually given to the poor French advocate by Nazi propagandists to prove that he was a Jew.

The court seemed unimpressed by this exhibition of reckless anti-Semitism. After hearing over two-score witnesses it found the defendant booksellers guilty and declared the Protocols to be "forgery, plagiarism, and obscene literature."

Of course, proof that the Protocols are arrant fakes makes no more difference to Chancellor Hitler than it did to Sergius Nilus, who, according to Count du Chayla's testimony, remarked:

"What of it? Christ said wisdom came from an ass. Why can't truth come from a forgery?"

Two decades later, Adolf Hitler, repeating this casuistic philosophy, wrote in *Mein Kampf*: "They [the Protocols] are supposed to be a forgery," moans and cries out the *Frankfurter Zeitung* every week—the best proof that they are genuine after all."

Still another decade has passed, and Father Coughlin, in connection with the reprinting of the discredited Protocols in *Social Justice*, is quoted in the public prints as "brushing aside the matter of their authenticity" and stressing as their "factuality" that "they fit in with what is going on."

Of course they "fit in." Maurice Joly, in the preface to his *Dialogues*, points out that his strictures, although aimed at one political system, namely, Napoleon III's, are applicable to all governments, and since they are little more than a restating in dialogue form of the political philosophy which the great Machiavelli had already developed in his famous book *The Prince*, M. Joly's confidence was not without foundation.

Machiavelli was not only the greatest writer of the Italian Renaissance but one of the most astute human beings who ever lived. Government was Machiavelli's specialty; he knew more about it than any other man of his time, perhaps than any other man of any time. His speeches

in the Dialogues, before they were cluttered up with the absurd folderol that made them appear to have been spoken by mythical Wise Men of Zion, are keen analyses of "what is going on" and is likely always to go on in any government anywhere.

Read thus, even in the bootlegged form in which we find them in the Protocols—without, of course, the racial significance superimposed upon them—certain passages present an amazingly accurate picture of the current political and economic situation in our own United States.

On the subject of capital and labor, for example, almost everything which the Wise Men of Israel are said to have decreed has come to pass in our time. Apparently, too, those who drafted the Protocols were equally prescient as to what was to happen to the farmer. It would be equally easy to believe that the "Wise Men" foresaw the depression. Regrettably accurate in some details are the comments on abuses which have grown up in our democratic form of government.

Yet Napoleon III of France, back in 1864, saw in the same text so accurate a picture of his own despotic rule that he not only recognized it in spite of M. Joly's ingenuity in disguising it but was sufficiently incensed to throw that unhappy gentleman into prison. And fifty years later, in Russia, Kerensky saw in the same text so accurate a picture of conditions under the bygone Czarist regime that one of his first acts was to order the work suppressed.

By the same token, the Protocols describe the present Nazi regime in Germany. If there were space, it would be possible to give scores of passages from the Joly-Goedische-*Nilus* opus which would qualify Hitler himself for a high seat in the councils of the Wise Men of Zion.

But what is the use? Suppose Machiavelli did foresee the revolution in Russia, the depression in America, the regimen-

tation in Germany—suppose any author, Jew or gentile, foresaw such things. Is that any proof that he caused them?

Evangeline Adams, the astrologer, is said to have foreseen the World War. But not even the most faithful believer in the occult has suggested that she caused it. Mother Shipton, writing in the first years of the sixteenth century, said, "Carriages without horses shall go, and accidents fill the world with woe." Justly, perhaps, it can be said that the old lady foresaw the automobile; but no one has yet charged that she invented it, or that she is personally responsible for the prevalence of road hogs and hit-and-run drivers.

In short, if we did not know that the Protocols were phonies and fakes, if their falsity had not been proved in the halls of scholarship and courts of law, they would nonetheless fall under the weight of the silly theory under which they are being circulated.

Stripped of the *Nilus* perversions and interpolations, they are no more a "plan" for world dominion by any one than the resolutions we make on New Year's Day are an accurate design for living throughout the forthcoming year. Even with the *Nilus* additions, they belong, with most New Year's resolutions, in the category of wishful thinking.

To link the Machiavellian Dialogues in Hell with any plan for world dominion is as groundless as the linking of the Jews and the Masons in a conspiracy to further any such plan—and that is utterly groundless.

Small wonder that the distinguished Swiss jurist who presided over that trial in Berne brought the proceedings to an end with this exclamation of disgust:

"I hope the time will come when people everywhere will be astonished to learn that in the year 1935 it was necessary to talk for seventeen days about the possible authenticity of this incredible nonsense which is called the Protocols of the Elders of Zion!"

THE END

The Institute News

PUBLISHED BY THE FRANKLIN INSTITUTE, BENJAMIN FRANKLIN PARKWAY AT TWENTIETH

Vol. III

Philadelphia, Pa., August, 1938

No. 4

Franklin and the Jews

Reports have been widely circulated, for several years, off and on, saying that Dr. Franklin made a speech during the Constitutional Convention against the Jewish race. The purported speech is printed, and said to be quoted in full, from a "private diary" kept by Charles Pinckney of South Carolina, who was a fellow delegate with Franklin at the Convention in 1787.

But this "private diary" has not been produced. Historians and librarians have not been able to find it or any record of it having existed. The historians have said further that some of the words and phraseology used in the quoted speech cast grave doubt on its colonial origin. In plain English, they have claimed it a fake.

The Charles Pinckney "private diary" containing Franklin's vitriolic speech is now reported to be in possession of The Franklin Institute.

The truth is, we *do not* possess the notorious diary. In fact we know no more about its whereabouts than we did before, and that was nothing.

Franklin said, "There is much difference between imitating a good man, and counterfeiting him." We want to do a good turn wherever we can. We therefore suggest to those engaged in presumably counterfeiting a good man's language, for furthering their hellish desire to fan the flame of racial hatred, that they spend the same amount of time in doing something useful.

With this object in view we suggest that they first read about some of the things which Franklin is known to have done. One pertinent and authenticated statement is that when the Hebrew Society of Philadelphia sought to raise money for "a religious house," or synagogue,

in Philadelphia, Franklin signed the petition of appeal for contributions to "citizens of every religious denomination," and gave five pounds himself to the fund.

We haven't the faith to believe that these present-day fanatics will immediately become civilized by reading Franklin's writings, but some good may result nevertheless. We suggest to our benighted friends that they read what Franklin thought about Honesty, Peace, Virtue, Religion, Industry and Citizenship.

Perhaps you yourself would like to read what we are recommending to our misguided friends. We think you will find that what Franklin wrote, sometimes with saltiness, usually with humor, and always interestingly, to be good summer reading and will leave you feeling glad to be an American.

The Franklin Institute *does not* have the mythical Pinckney diary. But it *does have* ready for you a new and novel nonprofit edition of Franklin's writings, in pamphlets, classified under the headings listed above. There are nine in all and are called the "PROFILE OF GENIUS" series. You can fetch or order them from The Franklin Institute or from your bookstore at a price which covers our cost. Below you will find further particulars.

"A lie stands on one leg, truth on two."—*Poor Richard*.

THE DIRECTOR..



THE FRANKLIN INSTITUTE
OF THE STATE OF PENNSYLVANIA
PHILADELPHIA · PENNSYLVANIA

OFFICE OF THE LIBRARIAN

August 12, 1938.

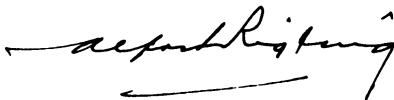
Edward Rightor, Esq.
1340 Canal Bank Building
New Orleans, La.

Dear Sir:

The document said to be an abstract from the Journal of Charles Pinckney of South Carolina does not exist. Neither the original, nor any copy of it, is in the possession of The Franklin Institute. Historians and Historical Societies have endeavored to locate the Pinckney work, but without success. There is no copy in the Library of Congress, or the New York Public Library. Our state Historical Society has made careful investigation and fails to find any information concerning it. On the evening of July 16, a broadcaster from Germany read this fictitious statement, and we have reason to believe now that this is foreign propaganda.

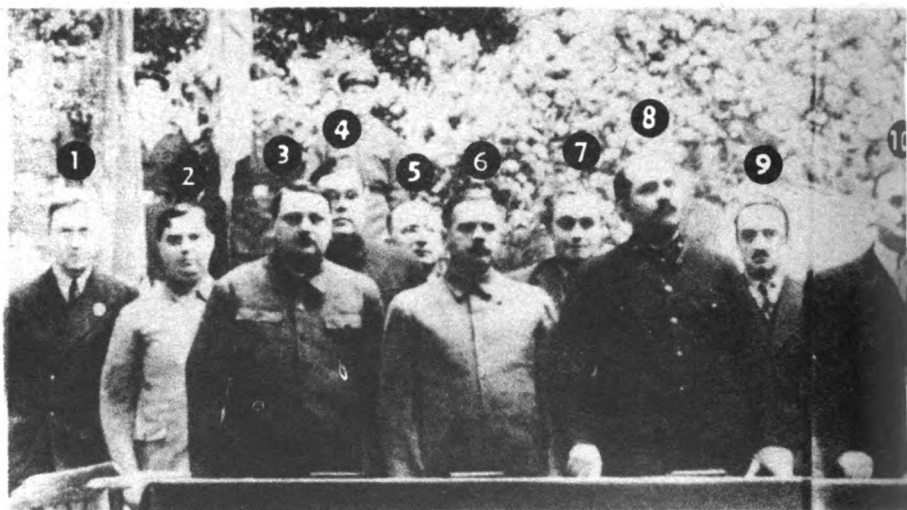
A copy of the Institute News is enclosed which contains a further statement on the subject.

Yours very truly,



Alfred Rigling
Librarian

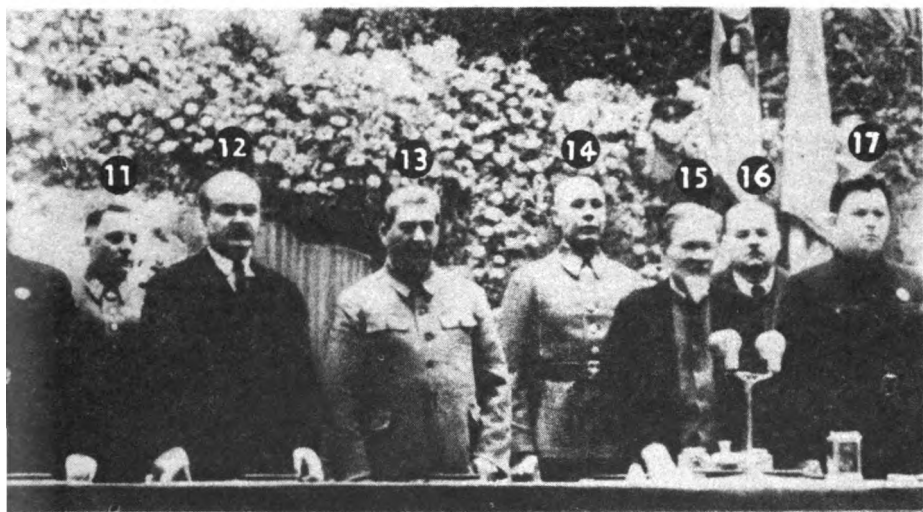
AR:S



Reprint from Look Magazine.

(1) **Nikolai Bulganin**, Head of the State Bank Administration. (2) **Georgi Malenkov**, Head of the Central Committee of the Communist Party. (4) **Alex. Shcherbakov**, Head of the Moscow State University. (6) **Andrew Andreyev**, Chairman of the Council of the Union. (7) **Georgi Dimitrov**, Secretary of the Communist Party of the Soviet Union. (8) **Georgi Dimitrov**, Secretary of the Communist Party of the Soviet Union. (9) **Georgi Dimitrov**, Secretary of the Communist Party of the Soviet Union. (11) **Klementi Voroshilov**, Former Commissar of Defense, now Field Marshal. (14) **Semyon Timoshenko**, Former Commissar of Defense, now Field Marshal. (15) **Mikhail Gorbachev**, U. S. S. R. (16) **Alexei Badayev**, Chairman of the Presidium of the Russian Soviet Federative Socialist Republic.

*The only Jew.



Courtesy of Sovfoto

of the Communist Party's personnel division. (3) **Andrey Zhdanov**, Second Secretary of the Committee of the Communist Party. (5) **Lorenti Beria**, the Commissar of Domestic Affairs. tary General of the Communist International in 1935. (8) **Lazar Kaganovich**,* Commissar of : subway. (9) **Anastas Mikoyan**, Soviet Commissar of Foreign Trade. (10) **Nikolai Shvernik**, Marshal. (12) **Vyacheslav Molotov**, the Commissar of Foreign Affairs. (13) **Joseph Stalin**. | **Kalinin**, the Chairman of the Presidium (steering committee) of the Supreme Council of the ion of Socialist Republics. (17) **G. M. Popov**, Secretary of the Moscow City Committee of the

"JEWISH COMMUNISM" Is A Lie!"

Communism Can Never Be Jewish – Jewish Representatives Speak Out

Reprinted from "The Modern View" Issue of February 15, 1940

It's a lie in every language and in every country! Communism can never be Jewish! Communism is just as contradictory to Judaism as it is to Christianity!

Why is it necessary to make these statements at all? Because we have found that in what should be enlightened places many sincere persons have fallen victim to the Nazi lie that Communism is Jewish. The fact that Hitler has changed his "line" since the Nazi-Stalin pact has evidently not yet filtered through to this country. Not so much publicity has been given to the fact that Adolf Hitler now declares that Jewish "capitalism" is the cause of it all!

The "scapegoat" ideology of the Nazis has been aided and abetted by Social Justice Magazine, here in America, by its insistence upon using the name "Jew" almost every time it mentions Communism and then denying the Nazi touch by "inviting the 'GOOD' Jews of America to join with Father Coughlin in denouncing Communism," and then declaring in typical Nazi style, "They have not done so." This biggest lie of all is directly in line with the instructions in *Mein Kampf*, written by one of the world's best known authors, who has enunciated the principle that a lie, however big, repeated often enough, will eventually be believed.

Of what use is it to cite facts and names and numbers; to point out that Communism is not Jewish either in leadership, in principle or in numbers! Of what use is it to point out that a few Communists of Jewish extraction do not make the Communist party! These facts and figures have been cited ad nauseum.

The plain fact is that Jews, through their organizations, their rabbis, their responsible press and through representative individuals, have called attention to the dangers of Communism from 1920 until the present day. They have denounced it. They have shouted it from the housetops whenever and wherever possible! True, Jews have not been able to match the approximately \$250,000 worth of radio time yearly which Father Coughlin has spent broadcasting his insinuations. True the Jews have not spent the countless hundreds of thousands more which prints and distributes Social Justice Magazine which carries not a single line of revenue producing advertising. But they have done the best they can.

The Modern View presents here-with names, dates and places, with but a few of the representative Jewish statements on the subject of Communism. There is no final Jewish authority. There is no Jewish spokes-

man. Jewish life is not organized along authoritarian lines and we have no other means of expression save these.

We trust they will be widely read.

**"THE PROTOCOLS, BOLSHEVISM
AND THE JEWS"**

A joint statement issued December 1, 1920 by the following organizations:

American Jewish Committee
Zionist Organization of America
Union of American Hebrew Congre-
gations (Reform)

Union of Orthodox Jewish Congre-
gations

United Synagogue of America
Provisional Organization, American
Jewish Congress

B'nai B'rith
Anti-Defamation League
Central Conference of American
Rabbis

Rabbinical Assembly, Jewish Theo-
logical Seminary

Union of Orthodox Rabbis of the
United States and Canada

"With comparatively few excep-
tions the Jews are looked upon by
the Bolsheviks as belonging to the
hated bourgeoisie and as favoring
capitalism. The Zionists, who consti-
tute a numerous and important ele-
ment of the Jews in Russia, have
been denounced by the Soviets as
counter-revolutionary, and many of
them have been cast into prison and
threatened with death—Zionists, we
repeat, who are the followers of
Heral.

"If the Jews are to be condemned
because of a Trotsky, who has never
in the slightest degree concerned
himself with Judaism or the welfare
of the Jews, then there is not a peo-
ple that has ever lived that might not
with equal right be condemned be-
cause in its membership there were

men who are alleged to have advo-
cated hateful doctrines. The Jew has
traditionally stood for religion, law
and order, the family and the right
of private property. It is, therefore,
the height of cruelty to charge him
with responsibility for Bolshevism.
when its doctrines, should they pre-
vail, would inevitably lead to the de-
struction of Judaism."

AMERICAN JEWISH CONGRESS
From Bulletin Published
September 1939

STATEMENT TO COMMUNISTS

"You complain bitterly of the cam-
paign waged against you by the Jew-
ish press and public opinion. There
is one way of silencing that cam-
paign. Withdraw from Jewish life!
Dissolve your so-called 'People's Com-
mittee'! Dissolve all the other real
and fictitious organizations whose
supposed aim was to fight for democ-
racy! Dissolve them and proclaim
frankly and bravely: We have no
Jewish allegiance. Our sole allegiance
is to the social system in which we
believe and to the man who embodies
it. Let the Jew perish if it will help
the interests of that System and its
Leader!

"Tell your followers honestly — if
there is any honesty left in you—
that if the tie between Stalin and Hit-
ler is to lead to victory for the rev-
olution in the distant future, you do
not care what torrents of Jewish
blood will dye this alliance with the
hue of your ideal. State this openly!"

* * *

**From the SOCIAL JUSTICE REPORT
of the CENTRAL CONFERENCE OF
AMERICAN RABBIS, 1934**

"We are opposed to the method of
force advocated and employed by
Fascism on the right and we are also
opposed to the technique of violence
and force advocated and employed by
Communism on the left. America

must not allow our fear of Communism to drive us into Fascism nor our fear of Fascism to drive us into Communist methods of social change."

* * *

JAMES N. ROSENBERG
Vice-Chairman of the Joint
Distribution Committee

January 31, 1935

JEWISH DAILY BULLETIN

"The Communist platform declares 'One of the most important tasks of the cultural revolution affecting the wide masses is the task of systematically and unswervingly combatting religion—the proletarian state carries on anti-religious propaganda with all the means at its commnd.'

"Such doctrines Judaism, Jewish history, tradition and law of course oppose root and branch. It is indeed a bitter irony that we who have suffered tortures throughout 2,000 years in order to defend religion, to keep alive the Torah, to keep lighted the candle of our faith, should be picked out as the men and women who adopt a political credo which would destroy that religion which we would at all costs preserve.

"If there is anything firmly embedded in our very blood and bone it is that the law of the land is the law of the Jew. 'Dina d'Malchuta Dina.' The law of the land is the law of the Jew.

"Freedom of religious worship is a part of the foundation of this land. Religious freedom is guaranteed by the constitution of the United States.

"Communism, therefore, in preaching the destruction of that religion, is not, cannot be and never will become a Jewish product."

DR. LOUIS WOLSEY

Speaking at Temple Rodelph Shalom,
Philadelphia

November 6, 1936

From **THE JEWISH MESSENGER**

"There is a great deal of misinformation and misinterpretation about the Jew being a Communist which is being disseminated over America. The charge is made not only by the man on the street but by men of learning.

"The Jewish prophets did what they could for the poor, but Communists have no use for the Bible.

"That Judaism believes in the right of private property is apparent from the Mosaic system. Communism believes that the individual must subliminate himself in the State. Judaism is heart and soul opposed to that whole philosophy."

* * *

LOUIS MINSKY

"JEWRY AND DEMOCRACY"

March 25, 1938

From **"The Reconstructionist,"** published by the Society for the Advancement of Judaism

"As regards Communism, it is necessary that democrats reject all schemes for collaboration with Communists no matter how negligible Communist influence and support may appear to be. They should have nothing to do with 'united fronts,' movements against war and Fascism which scrupulously refrain from saying anything against Communism, and the like. They should be alive to Communist tactics of 'boring from within,' especially in labor unions, remembering that a valid charge of Communist activity in the labor movement is likely to discredit one of the great bulwarks of real democracy. They should be derisive of Communist slogans, such as 'twentieth century Americanism,' 'for peace and de-

mocracy against Fascism,' and so on, and they particularly reject Communist efforts to identify the Soviet System with democratic processes, bearing in mind that this cunning attempt to link democrats and Communists may, if it is not checked, discredit the term democracy altogether. In a word, as a very first step, Communists must be isolated, their slogans and tactics exposed."

* * *

**THE CANADIAN JEWISH
CONGRESS
October 5, 1935**

"This organization has from its inception barred from its membership any Jewish organization with a known Communist affiliation. It has taken this stand because the large body of Canadian Jewry is convinced that Communism is contrary to those democratic principles which are the basis of both our Canadian and our Jewish life, and its doctrines constitute as great a menace to our Jewish welfare."

* * *

**RABBI EDWARD L. ISRAEL
"COMMUNISM AND ZIONISM—
MOSCOW OR JERUSALEM"**

An address before 13th annual convention of Junior Hadassah, Washington, D.C., December 27, 1936

"There is a fundamental conflict between Communist and the Jewish points of view. Moscow is a dictatorship. Zion represents a democracy. Thousands of years ago the Prophet Samuel warned our people against tyrannies, dictatorships."

* * *

**RABBI ABBA HILLEL SILVER
"ARE AMERICAN JEWS
COMMUNISTS?"**

July 2, 1937

THE AMERICAN HEBREW

"The Jews of the United States are patriotic, devoted to the democratic

institutions of this country which they helped to build and to defend in times of peace and war. If there are some Jews in the United States who are Communists, there are also Communists among the German, the Irish, the Italian, and other nationality groups in this country. If some Communists come from Jewish homes, others come from Catholic and Protestant homes. And, be it remembered, there are as vigorous opponents of Communism among Jewish leaders of this country as there are among Catholic and Protestant leaders. These leaders, in the name of democracy, oppose Fascism as vigorously as they do Communism."

* * *

**SERMON OF RABBI HERBERT S. GOLDSTEIN
Institutional Synagogue, New
York City
February 18, 1935
JEWISH DAILY BULLETIN**

"Communism is the world's Public Enemy No. 1. It is contrary to the philosophy of the Jew, and it is our greatest enemy because it preaches the destruction of religion."

**JEWISH WAR VETERANS
Resolution Adopted at Convention in
Atlantic City January 8, 1939**

"Today, in a world troubled by ruthless dictatorship, democracy faces threats from many sides. One of the greatest of these threats is Communism. For many years past, the Jewish War Veterans of the United States have at every annual convention, and at every possible opportunity not only warned the American people against the insidious spread of Communism, but have exerted every effort possible to eradicate this menace from American life.

"True Americanism can brook no doctrines inimical to the guarantees of the Constitution of the United States and its Bill of Rights. Communism is a menace to established institutions of American democracy, incompatible with the tenets of self-expression in religion, government, and the pursuit of happiness. We recognize now, as we have in the past, the menace of this 'ism' to the welfare of our nation and particularly of American youth. The doctrines of Judaism have always been akin to the doctrines of democracy; Judaism has continually opposed any doctrine which menaces man's every right to believe in God."

* * *

RABBI ABRAHAM L. FEINBERG
of MOUNT NEBOH TEMPLE,
NEW YORK CITY
October 7, 1935
From a letter to the
NEW YORK POST

"Judaism is fundamentally opposed to Communism. A man cannot be a good Jew and at the same time be a Communist. Judaism declares that the spiritual development of the individual is the aim and goal of life. Communism crushes the individual and makes him a mere cog in a state machine.

"Judaism insists that a belief in God is the essence and basis of true civilization. Communism deliberately preaches atheism to its youth. The two doctrines are in such bitter conflict that the most relentless enemies of Judaism in Russia today are renegade Jews who joined the Red party."

DAVID DUBINSKY
President, International Ladies' Garment Workers Union and vice-president
American Federation of Labor
April 24, 1936
NEW YORK TIMES

"The best way to fight the Com-

munists and their Left Wing allies, who have formed a united front in order to dictate to the labor unions is to begin a wide campaign of organization among the unorganized. In our organization we are prepared to resist the Communist and Left Wing drive, remembering as we do what the Communists did to our union in the period of 1925 to 1933 when they wrecked our organization."

* * *

RABBI MORRIS S. LAZARON
"JEWS AND COMMUNISM"
July 2, 1937
THE AMERICAN HEBREW

* * *

"No believing Jew can be a Communist. No rabbi, no man who loves God will excuse the ruthless destruction of religious values and the Communist campaign of atheism."

"PUBLIC STATEMENT ON COMMUNISM AND JEWS"

A joint statement issued October 21, 1935 by: CYRUS ADLER, for the American Jewish Committee; ALFRED M. COHEN, for the B'nai B'rith and B. C. VLADECK, for the Jewish Labor Committee

(Reprinted in the St. Louis Post-Dispatch, Nov. 11, 1935)

"It is plain from the above how little evidence there is for the malicious charge of a so-called Jewish Communist link. If the Jews are to be condemned because there are some communists among them — men who have never in the slightest degree concerned themselves with Judaism — then there is not a people on earth that might not with equal right be condemned.

"Those who have even an elementary acquaintance with the tradition

cherished by our people during the two thousand years since the destruction of the Jewish state know that complete and unequivocal loyalty to the country of one's citizenship is a basic principle of Jewish life. Ever since the Babylonian exile, spiritual leaders from Jeremiah down have adjured the Jewish people to seek the peace and prosperity of the land in which they live, to pray unto the Lord for it; for in the peace thereof they would enjoy peace.

"Students of the origin of the American form of government have pointed to the debt which the Colonial fathers owed to the inspiration of the Hebrew Bible. Lecky, the distinguished historian, expressed this debt in the famous dictum: 'Hebraic mortar cemented the foundation of American democracy!' To millions of American Jews as well as to millions of Jews in other lands, therefore, the tenets of liberalism and democracy are the most dearly prized ideals; Jewish emancipation has always gone hand in hand with the progress of democracy. Any form of government or economic system which is based on, or maintains itself by, the suppression of the elemental bases of human liberty—freedom of speech, of the press, of association, of religious worship—is, therefore, abhorrent to them."

* * *

THE REV. DR. JACOB H. HERTZ
Chief Rabbi of Great Britain
In his New Year Message
September, 1938

"Herr Hitler, in his insatiable hatred of the Jew, is not content with robbing the German Jew alone of his human rights. He has now in addition launched a campaign of fanatical defamation against the whole of Jewry throughout the world. He seeks to identify Judaism, the mother of religion, with Bolshevism, a system

which has shown itself subversive of all religions. He would penalise seventeen million Jews, scattered to the four corners of the earth, for the deeds of a handful of men in Russia, who have completely cut themselves from the Jewish people and their ancestral Faith. His charge that 90 percent of the heads of the Soviet and Peasant Republics are Jews is false; of the Presidents of the separate Soviet Republics and the People's Commissars there are, in a total of nineteen only two men of Jewish birth. Be it remembered that the rise of Bolshevism to power in 1917 was made possible by Herr Hitler's former colleague, General Ludendorff, who arranged Lenin's passage through Germany, with the declared purpose of inoculating the Russian masses with the Communist idea. For this result of German political sagacity, Herr Hitler now blames the Jews."

* * *

CYRUS ADLER

President of the American Jewish Committee

From the 32nd Annual Report of the
American Jewish Committee
January, 1939

"The Nazis have endeavored to create another, namely, the Jewish origin of Communism. It is well known that the present Soviet State was deliberately fostered by the military heads of Imperial Germany in 1917 in order to break down the Eastern Front, that Lenin and his followers were brought from Switzerland through Germany, into Russia, and given help in setting up a communistic government, and the price thereof was the Treaty of Brest-Litovsk, equally shameful to the Germans and to the Soviet. It is this communist lie which Nazi propagandists in the United States are principally using against the Jewish people."

* * *

ALFRED M. COHEN, of Cincinnati
International President of B'nai B'rith
Speech during 15th annual convention
in Washington, D.C., May 8, 1938

"Only those who do not know the Jews, their economic position, their general point of view, their religious history—only those who are warped by prejudice and therefore desire to entertain illusions, can believe that Jews are, in considerable part, in sympathy with Communism. They fail to realize the incongruity of their charges when they blame all Jews for the communism of a few who happen to have been born Jews. Such a charge is no more logical than a charge that all Catholics or Protestants have forsaken their religion and adopted the principles of Karl Marx."

FROM RESOLUTION No. 12
Adopted at the B'nai B'rith 15th
Convention, Washington, D.C.
June, 1938

"Communism, which rests upon denial of democracy, upon the destruction of civil liberties, upon the suppression of the fundamental basis of human liberties, freedom of speech, freedom of the press, peaceful assembly, religious worship, upon a philosophy which incites the overthrow of constitutional democratic government by force and violence, for all of these reasons, and more, Communism is abhorrent to the Jews whose very history, tradition, religious and spiritual training holds him near and dear to every ideal and principle which is sought to be annihilated by the vicious philosophy of communism.

"So that there may be no possible

doubt as to the position of the B'nai B'rith on this question, be it

"RESOLVED that the B'nai B'rith in convention assembled does hereby solemnly condemn communism, both as a philosophy of government and of life."
* * *

SIGMUND LIVINGSTON
Chairman, Anti-Defamation League
May 9, 1938

Address at Supreme Convention of
B'nai B'rith Washington, D.C.

"The great masses of the Jewish people are faithful to the religious teachings of their fathers. Judaism is a part of their life. In it they find consolation and hope. They believe in its precepts and in its prophecies. Communism has fought unremittingly against the religious faith of the Jews. A Communist who was a Jew is now an apostate. If Communism were to rule, it would destroy both Judaism and Christianity."
* * *

RABBI EDWARD L. ISRAEL
"The Hebrew Advocate and Connecticut Hebrew Record"
March 24, 1939

The technique of the American Nazi and Fascist is to try to identify the Jew with Communism and thus use the anti-Semitic hysteria as an instrument to push America to the other extreme, that is, to Nazism or Fascism.

"The Jew has suffered untold persecution for his religion. It is difficult to imagine that any group which has thus suffered for religion would espouse a cause which is Atheistic. Atheism is the one cardinal sin according to Jewish moral teaching. Judaism and Communism are in their philosophical approach to life utterly incompatible."

Facts
for
CALL
ATLANTIC 1126

**BETTER BUSINESS BUREAU
OF PITTSBURGH, INC.**

OLIVER BUILDING, PITTSBURGH, PENNSYLVANIA

CIRCULATED PRIVATELY TO EXECUTIVES, TEACHERS AND RETAILERS TO REDUCE LOSS BY MISREPRESENTATION, DECEPTION AND FRAUD AND TO IMPROVE ADVERTISING AND SELLING PRACTICES.



1939 Series, No. 16

Monday, April 17, 1939

Dear Sir:

A thief in the night marks as his victim an individual, a family, or a business firm, and society properly brands him a menace to community life. The forces of law and order organize to hunt him down.

A more subtle and dangerous thief has been busy recently in Pittsburgh.

Unlike the thief in the night whose depredations are confined to individual units of the community, this sinister thief has sown the seeds of economic loss to the entire Pittsburgh community. He is jeopardizing the earnings and jobs of thousands of retail employees by conspiring to deprive important stores of normal retail sales.

And unfortunately, he is being aided and abetted in his maraudings by hundreds of perfectly honest - but thoughtless individuals.

The thief is called - "Rumor."

Persistent rumors have been circulated in Pittsburgh to the effect that major department stores were displacing a number of their employees and hiring Jewish refugees from Germany.

Whether the circulation of these rumors was part of an organized vicious propaganda campaign, using the innocent as "carriers," or whether they were based on fact, became a matter of wide interest to the community.

The following excerpts from a letter mailed to us by a local resident are typical of questions raised.

"It has been rumored that several Pittsburgh department stores are gradually getting rid of their gentile employees and taking on Jewish refugees from Germany in their place.

"It has been said that 250 have already been supplanted by Jewish refugees in one store.

"I think the facts should be placed before the public."

We agreed with this writer that the facts should be placed before the public.

It is the function of the Better Business Bureau to cooperate with legitimate business to protect the public from loss as a result of untruthful advertising. We deem it a similar function to cooperate with the public to protect legitimate business from loss as a result of untruthful statements.

Other sources reporting the rumors had been brought to their attention included the Congress of Women's Clubs, the Chamber of Commerce and the office of the then acting-Mayor, William Alvah Stewart.

It was the consensus of opinion that a fact-finding survey of the entire situation be made. A voluntary committee composed of representatives of each group was formed.

Included in the committee were Mrs. H. D. Stark, President, Congress of Women's Clubs, Frank C. Harper, Secretary-Treasurer, Pittsburgh Chamber of Commerce, William Alvah Stewart, Law Department, City of Pittsburgh, Clarence A. Cook, Chief Clerk, Law Department, City of Pittsburgh, G. B. Ussery, Merchandise Manager and G. H. Dennison, General Manager, Better Business Bureau of Pittsburgh.

THIS COMMITTEE INVESTIGATED



STANDING

Clarence A. Cook, Frank C. Harper

SITTING

G. B. Ussery, Mrs. H. D. Stark
G. H. Dennison

Two specific phases embodied in the rumor became the basis of the committee's investigation.

1. Were any refugees being employed by local stores - and if so
2. Were local employees being displaced to make room for the refugees.

An investigation of the employment records of the affected stores supplemented by a check-back on quarterly Social Security reports to the Government offered an arduous but incontestable method of settling the question.

The committee requested access to all records relating to employees, including Social Security reports from January 1st, 1938. Store executives, without exception, placed these records at the disposal of the committee.

As a starting point in this investigation, which extended over a period of twelve days, the committee segregated from the Social Security reports the names of all employees who were hired since January 1st, 1938. Extra, as well as regular, employees were included.

The next step involved an individual check-up of this entire list against 1937 employment records (since employees as of 1937 obviously could not be classified as refugees). All remaining names were then checked against employment application forms to ascertain the place of birth, length of residence in the United States, and other pertinent data regarding each employee.

Despite the fact that there were very few "refugees" before the trouble in Germany in the Summer and Fall of 1938, the committee carried its inquiries back to January 1st, 1938 on the broadest possible definition of what might constitute a "refugee."

All stores reported involved in these rumors were included in the investigation. Stores not hitherto mentioned have invited the committee's investigation should later rumors develop.

We are proud of the fine community spirit displayed by the members of this committee. And to Mrs. Stark, Mr. Harper, Mr. Stewart and Mr. Cook, who worked unremittingly to complete this major investigation, we extend our especial thanks with the feeling that the entire community might well be proud of the type of cooperation extended by these civic leaders - and of the results obtained.

It is our opinion that the simultaneous circulation of these rumors in every large U. S. city strongly suggests that subversive groups have inspired this whispering campaign in an attempt to stir racial prejudice and unrest.

Here is a summary of the committee's report.

1. Kaufmann's:

The committee found that only two refugees were employed by Kaufmann's.

One was employed as a temporary pedicurist (Manicurist Department) for two weeks, ending December 12th, 1938.

The other was employed as an extra saleswoman (Toilet Goods Department) for about a month, ending December 24th, 1938. Re-employed on December 27th as a demonstrator by a cosmetic manufacturer, and remained employed until February 25th, 1939.

2. Gimbel's:

The committee found that only three refugees were employed by Gimbel's.

One as an extra saleswoman (Millinery Department) for two days in October, 1938. Again employed for ten days in December, 1938 (China and Glassware Department).

Another as an extra parcel wrapper for one week beginning December 15th, 1938.

Another was also employed December 15th, 1938 as an extra parcel wrapper one week.

3. Frank & Seder:

The committee found that only two refugees were employed by Frank & Seder.

One as an extra saleswoman (Toy Department) for four weeks before Christmas. The other for ten days in the stock room, beginning May 28th, 1938.

4. May-Stern:

The committee found no refugees employed by May-Stern.

5. Spear's:

The committee found no refugees employed by Spear's.

TOTALS: APPROXIMATELY 8,000 FULL TIME EMPLOYEES - NO REFUGEES
APPROXIMATELY 3,600 PART TIME EMPLOYEES - 7 REFUGEES
(NONE NOW EMPLOYED)

The report speaks for itself. Challenge the rumor-mongers with facts and report names and addresses of "carriers" to any member of the committee for investigation.

Sincerely,

J. J. Hennison
General Manager

A Reprint From

CURRENT HISTORY

MAY, 1939

Those German Refugees

Facts do not justify the propaganda about
refugees displacing American job holders

By DR. HENRY SMITH LEIPER

Secretary, Federal Council of Churches

A GREAT hue and cry is current these days about the number of German refugees reputedly displacing American workers. In New York, department stores are accused of firing native Americans to hire refugees; in New England, according to oft-repeated rumors, entire mills are being manned by refugees; throughout the country, the same story continually crops up in one or another manifestation despite categorical denials by employers.

What is the truth? Americans have a right to know. Are we being flooded with refugees? Do they displace American labor? Are refugees a liability or are they, as their friends contend, a vast potential, and already partially achieved economic asset? Fortunately, there are facts and figures to which we can turn.

To appreciate the problem presented by refugee immigration to the United States we must understand the extent of that immigration. What, then, are the official figures of the

United States Immigration and Naturalization Service?

In the six-year period, July 1, 1932, through June 30, 1938 (the official government statistical periods most closely approximating the present era of National Socialism in Germany), there has been an immigration to this country of 45,952 Germans. In the current fiscal year, which ends June 30, 1939, we may expect an immigration from Germany (including Austria) equal to the total allowable by our quota regulations—27,370. Thus, as of July 1, fewer than 75,000 emigrants from Germany will have come to this country in the seven years since July 1, 1932.

This figure of 75,000, which is the "roof" of all possible estimates of the number of German refugees in this country, must be lowered if one takes into consideration the number of aliens who returned to Germany.

For the six-year period, July 1, 1932, through June 30, 1938 (the last year for which there are official gov-

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STATEMENT OF DELOS WALKER, VICE-PRESIDENT
R. H. MACY AND COMPANY:

FOR some months past we have heard from time to time an utterly false and malicious rumor to the effect that store people in New York have been let go to hire refugees from Europe. Now the papers have heard the rumor, and have asked us what we know about it.

So far as this store is concerned not one word of truth supports such a statement.

The plain fact is that none of our employees has been displaced by a refugee. The further and self-evident fact is that we share the deep and natural public sympathy for the plight of any refugee from any form of oppression or persecution. We ignored the rumor, believing it to be so preposterous that it would die of its own absurdity. We did not choose to dignify it by comment.

But the rumor has persisted. We are forced to the conclusion that the only thing that could plant it in the minds of innocent and well-meaning people is organized and systematic propaganda, using the innocent as carriers in a whispering campaign.

So, perhaps, the best thing for all concerned now is just to speak right out in public and say that the rumor is a plain falsehood, and to say it with all the emphasis that can be placed on it.

ernment figures), 18,445 aliens legally permanent residents of the United States returned to Germany.

Subtract this figure from the total number of immigrants for the six-year period—45,952—and you get a six-year net German immigration of 27,507, or 4,584 persons a year. If you ignore the emigration to Germany and concern yourself only with the German immigration to this country, the average immigration per annum for the six-year period is 7,659.

It is interesting, in this connection, to compare the total German immigration per annum for the past six years with that of the six years immediately preceding the advent of Nazism. The German immigration for the six-year period, July 1, 1926, through June 30, 1932, was 187,014, an average of 31,169. In other words, more than four times as many immigrants came here from Germany

during the six years immediately preceding Hitler as came during the six years since his rise to power.

But what of the future? Is this only the beginning of a huge refugee immigration? Under the quota laws of 1924, still rigorously enforced, immigration to the United States from all countries is limited to 153,774 persons a year. The quota for Germany (including Austria) is 27,370. To this may be added the Czechoslovak quota of 2,874. Should this occur, the German quota will be slightly over 30,000.

Carry these figures one step further. Be completely pessimistic. Assume that Hitler successfully continues his expansion program in the East; assume that he adds Poland, Rumania, Hungary, Danzig, Lithuania, and Latvia to his domain. Make all these unlikely assumptions, and you still would have a German quota of less than 40,000.

Now, for the moment, forget the refugees. Consider the total immigra-

tion to this country. You will recall that quota immigration is limited to 153,774. But remember that although a hundred and fifty three thousand people may come here, it does not mean that they do come or that there is any likelihood that they will.

In 1938, only 67,895 persons came to this country for permanent residence, including those who came under various exemptions from the quotas. This year, the total quota immigration is expected to be about 75,000, a figure which is likely to remain the peak. The reason is that, of the 153,774 annual quota allowance, 83,754 places are set aside for Great Britain and Ireland, countries which are no longer nor soon likely to be lands of emigration. Last year, emigration to this country from them totaled 4,551.

To recapitulate: As of this coming July 1, only 75,000 German refugees will have come to this country in the preceding seven years. Future German refugee immigration is limited to 30,000 a year. Total immigration to this country is limited by law to 153,000 and by practice to approximately 75,000 a year.

THE next question is: Have these 75,000 German refugees who came in during the past seven years displaced American labor; have they thrown out of gear the economy of a nation of 130,000,000 souls?

On the face of it, it is ridiculous to believe that 75,000 refugees could seriously complicate an unemployment problem that affects ten million wage-earners. It also must be remembered that a large number of the 75,000 German refugees are women and children, as well as men too old to be competitors in the labor market.

On the basis of figures for the fiscal

year ending June 30, 1938, there is reason to assume that at least half of the 75,000 are females. Of the 17,199 immigrants admitted during the year who gave Germany as their last permanent residence, 8,682 or 50.4 per cent were females. Furthermore, more than 16 per cent of the German immigrants were under sixteen years of age, another 12 per cent were between sixteen and twenty-one, and 18 per cent were over forty-five. On the basis of these figures, it is fair to estimate that between 37,500 and 50,000 of the 75,000 German immigrants are not wage earners.

But have the refugees taken American jobs? No one can categorically state that no refugee has taken a job from an American. But neither is there any sound ground for generalizations as to thousands of Americans displaced by refugee workmen.

Individual rumors can be run down and, as a result of these experiences, a basic general truth evolved. Examine, for instance, the story that New York department stores were hiring refugees and firing Americans. This rumor, spread by a whispering campaign, became so prevalent last November that a group of large New York stores issued a forthright denial. Among those issuing statements printed in the New York press were Delos Walker, vice-president of R. H. Macy and Company, Walter Hoving, president of Lord and Taylor, Samuel W. Reyburn, chairman of the board of directors of the Associated Dry Goods Corporation, and executives of Hearns, Gimbel's, Stern Brothers and Bloomingdale's.

Since then, some of the stores have issued sworn affidavits as to the number of refugees employed. Richard H. Brown, vice-president of Abraham & Strauss, Inc., Brooklyn, a store with 2,719 employees on March 28, 1939.

said: "To my knowledge, no employee has been discharged and replaced by a refugee from any foreign country."

Miss Elizabeth Westgate, director of personnel for Bloomingdale Bros., Inc., a store employing 2,563 people, declared: "The total number of people in our employ who might be classified as refugees is eleven. Of these, two were employed in 1936, seven in 1937, one in 1938, and one in 1939. Of the eleven, only one is employed in selling. Of the others, one was employed as an executive in our Berlin office, one was employed in our Vienna office. Not a single person has at any time been discharged from our employ in order to make room for a refugee."

Take another case, a rumor that Americans were being displaced from factory jobs in Shelton, Connecticut. Following investigation by the Connecticut Department of Labor, John C. Ready, Deputy Commissioner, said:

"An investigation was made by this department in six or more plants in Shelton. Investigation discloses that one refugee has been employed in one of the plants as an elevator operator. This job was created for him and no one was displaced."

These instances do not prove that no American has been displaced by a refugee; they do indicate, however, that when these rumors are run down they are usually found to be baseless. Certainly no one can object to the job made for a lone refugee in that single Shelton factory; nor does Bloomingdale's detailed affidavit substantiate the charge that department stores are firing Americans to give refugees employment. On the other hand, anyone acquainted with the strange word-of-mouth process by which a rumor grows into a widespread whispering campaign will understand how the employment of one refugee in a job created for him can be magnified into

a trend that threatens the security of American workmen.

RUMORS about the competition exerted against American professional men by refugees are almost as far-fetched. The most common story deals with the German refugee doctor. But one also hears of the dentist, the lawyer and other professionals. In the case of the doctors, there is a small measure of truth in prevalent rumors, although they too have been exaggerated out of all resemblance to the facts. But there is no valid basis for complaint against German dentists or lawyers. In the United States, lawyers, being officers of the court, must be citizens before they can practice. Since one must live in this country for five years to qualify for citizenship, obviously there can be no truth in the story that refugee lawyers are competing with Americans. As for dentists: American dentistry is much further advanced than dentistry anywhere else in the world. Hence, few if any foreign dentists can practice without at least two years' additional training here.

The facts in the case of the refugee doctors are not so black or so bleak as they are sometimes painted. The number of refugee doctors in the United States in no way approaches the figures popularly assumed. According to information compiled by the U. S. Department of Labor, 1,528 alien physicians came to this country during the four-and-a-half-year period, July 1, 1934, through December 1, 1938. This figure is considerably smaller than that of the 5,000 young doctors annually graduated in this country by our medical schools and, in a country which has more than 180,000 physicians, it is not overwhelming.

But once again the question may be asked: Is this only the beginning? And the answer is: No. The problem of the refugee doctor has already been largely solved. It must be remembered that the early Nazi anti-Jewish legislation was directed largely against doctors; they were, thus, among the first groups to emigrate. According to official Berlin statistics, published in the September 17, 1938, issue of the *Journal of the American Medical Association*, there were fewer than 2,500 Jewish doctors left in Germany on July 1, 1938.

As at least 600 refugee doctors came to the United States between July 1 and December 30, 1938, it is fair to assume that there are no more than 1900 Jewish doctors remaining in Germany.

Of this number, 700, according to official German government reports, have permits to practice among the Jews still remaining in Germany. A large number must consist of older men to whom migration holds no attraction, men who probably never will practice in this country even if they should come here. With no new Jewish medical replacements in Germany, it is fair to assume that there are not more than 1,000 potential medical emigrants left in Germany, and of this number many will go to countries other than the U. S.

THE problem, then, is the adjustment of some 2,500 physicians who have come here from Germany or may later come. This task has been taken over by a non-sectarian physicians' committee that includes distinguished American doctors. Among those who have taken an active leadership in this work are: Dr. Currier McEwen, Dean of the Bellevue Medical School; Drs. Tracey Jackson Put-

nam and Stanley Cobb of the Harvard Medical School; Dean Joseph Patt of Tufts Medical School; Drs. J. M. Finney and Warfield Longcope of the Johns Hopkins Medical School; Dr. Harvey Cushing, Professor Emeritus, Yale Medical School; Dr. Walter W. Palmer of Columbia Medical School and Drs. N. Chandler Foote and Foster Kennedy of Cornell.

The physicians' committees in New York, Boston, and elsewhere first evaluate the training of the refugee doctors and weed out such persons as they deem unfit. Next, they attempt to resettle the remainder where they will not compete with American doctors. The problem, as viewed through the eyes of the Boston Committee on Medical Emigrés, of which Dr. David I. Edsall is chairman, is summed up as follows:

"It appears likely that, if a thorough-going search of this country's unfilled medical needs were made, all of these men who have arrived or may arrive here and whom we consider competent would be absorbed without difficulty and to the distinct advantage of institutions and communities which otherwise go without the services they can provide."

Which brings us to an important point: There is another side to the refugee question besides the negative one of refuting misconceptions as to the number of refugees and their alleged displacement of Americans. Many experts, among them noted economists, believe that refugee immigration can be an important factor in the return of prosperity.

These people point out that the refugees bring new skills, additional capital and even new jobs to the countries in which they settle. This has been the experience of England, of Holland, of Australia and now of America. This has been the expe-

rience of history, of the Walloons and Flemings in Elizabethan England; of the Irish, the Scandinavians, the Jews in the United States; the Spanish, the Portuguese, the Germans, the English in South America.

Only recently, Sir Samuel Hoare, British Home Secretary, told the House of Commons that 11,000 refugees in England had given employment to 15,000 Britons. It has been estimated that refugees will bring four and a half million pounds (approximately \$22,000,000) to Australia within the next three years, a fact that prompted Lord Nuffield, British motor magnate, to declare that "Australia will be better off when Jews settle here."

A Dutch Commission for Economic Advice to German Emigrants reported that the number of workers in Holland who had been brought into employment by the direct economic activity of the refugees was approximately the same as the number of refugees who had come into Holland. The report also pointed out that, for the most part, new industries established by German industrialists produced articles hitherto imported.

MR. R. F. HARROD, Oxford University lecturer in economics and president last year of the Economic Section of the British Association, has declared, in the *Manchester Guardian*, that "the notion that existence of unemployment is a good reason for discouraging immigration appears wholly fallacious. The notion that a bare reduction of the number of residents would serve to reduce the number of unemployed, and an increase would increase unemployment, has always been regarded as crude in the extreme. There is much to be said for the proposition that an expansion

of numbers is good for employment and contraction bad. This accords with a broad comparison of the situation in the nineteenth century, both here and in other countries, with that in the twentieth century."

Americans who agree with Professor Harrod point out that typical small town "booster" societies operate on this theory. They seek to attract new industries to their communities in the belief that prosperity comes with an increase in population.

These local chambers of commerce bemoan the loss of a local industry and try to bring new businesses to their community. Following this line of reasoning, many now ask: Is it not equally important to watch major international shifts in the location of important industries? Is there not an important national gain in the relocation here of industries which will employ American workmen and American capital? Should we not make every effort to bring to this country Germany's noted tool-and-die makers, their skilled optical and fine steel workers? Should not the glass workers of Czechoslovakia be brought here to establish an industry which we have long lacked.

A committee of the Bead, Stone and Glass Importers Association of New York plans to bring 500 Czech experts here to teach between 50,000 and 75,000 American workers the secrets of making glass and bead trimmings, a Czech specialty.

Already, the United States has harvested fruits of the refugee immigration. A survey just begun by the National Coordinating Committee for Aid to Refugees and Emigrants Coming from Germany reveals that thousands of Americans have been given employment in industrial projects started by refugee capital.

One German refugee who managed

to bring a good deal of his capital to this country in 1935 now employs two hundred American workers in a real estate development in suburban New York.

A woolen hosiery mill has been started in Lawrence, Massachusetts, by three refugees who formerly exported these stockings to the United States. Already, 38 American workers have been employed.

Seventy-five American workers are now employed in a dress factory established in New York by a refugee who came here in 1936.

One hundred and forty-seven Americans are employed in a Chicago factory making shoes for women. This business, established by three refugees, has an annual production of \$400,000. A brand new industry, the manufacture of a flexible synthetic resin for tubing, sheet material, gaskets and such, was started in this country by a refugee who brought the patent for it from Germany. Forty-three Americans have been given employment by this New Jersey company.

Dentists used to import tiny gold screws from Germany because no American could make them. Good harmonicas used to be imported from Germany. Now, these products, as well as others, are being made here.

The cultural contribution of the refugees to American life is by now too well known to need repetition. Germany's loss of Albert Einstein, Thomas Mann, Heinrich Bruening, Arnold Schoenberg, Stefan Zweig, Max Reinhardt, Emil Lederer — to name only a few of the great — has been America's gain. Some few hundred scholars, men of the first rank in academic circles, have been absorbed by American institutions, mainly with funds specially subscribed for the purpose.

But needless to say, all refugees do not come to this country with large sums of capital, or with especial technical or professional skills that can be readily utilized. There are lawyers who have to be retrained, business men who must be reorientated, clerks and salesmen who must be readjusted to a new life. This work is carried on by the resettlement divisions of Catholic, Protestant and Jewish refugee organizations devoted to refugees. Because of the activities of these organizations not a single refugee has appeared on the public charity rolls. Under the direction of these groups, refugees are being spread throughout the country where they can best be assimilated, where they can best fit into the social and economic patterns of American life.

THIS retraining and resettlement of refugees, one of the most challenging problems in American sociological history, was started in 1937 under the auspices of the National Coordinating Committee. At the outset it was recognized that many of the refugees had a better chance of adapting themselves to American life as skilled workers and agriculturists than as traders, lawyers, or accountants.

The work has proceeded slowly but effectively. Three hundred committees now have local groups working with the national office of the Coordinating Committee. During 1937, 226 families totalling 400 men, women and children were resettled. During 1938, the number was more than trebled, 797 families comprising 1,256 men, women and children were resettled. Figures for the last five months for which figures are available, September 1938 through January 1939, reveal still greater prog-

ress. The number of persons resettled during this five-month period was 1,011—nearly three times as many as were resettled in all of 1937 and almost as many as were resettled for the whole year 1938. Many other refugees have resettled without the help of the Coordinating Committee.

The most heartening aspect of the entire refugee situation has been the high degree of intelligence and sense of responsibility displayed by the friends of the refugees in this country. Of this, the work of resettlement is one good example.

Refugee immigration has been conducted within the framework of the 1924 immigration regulations; there has been no attempt to revise these laws so as to allow a larger immigration. On the other hand, the friends of the refugees feel that the present laws provide ample protection for this country against an over-large influx that could not readily be assimilated. They point to the fact that the present quota system was inaugurated at a time when feeling against immigration was high, that the present laws satisfied the most fervent restrictionists then, and that there is no reason now to curtail further the traditional American hospitality to refugees.

VARIOUS immigration laws, however, have been proposed in Congress. Two polar opposites are a bill which would stop immigration completely and another which would double present quotas. The widely circulated *New York Daily News* has urged that we take in all the refugees who want to come here. Another suggested plan would allow the refugee countries to utilize the unfilled quotas of countries from which there is no present emigration. Still another plan would

allow immigration authorities to mortgage the quotas of the refugee countries, that is, allow immigrants to come in now under the quotas for their countries for the next ten years.

Washington observers report that none of these bills, either for increase or decrease of immigration, has any prospect of passage, with the exception of the Wagner-Rogers bill, which would allow ten thousand refugee children to come to this country outside the quota for each of the next two years. This bill has prominent bipartisan sponsorship and the endorsement of the Federal Council of Churches of Christ, the Society of Friends (Quakers) and other large groups.

The chances are that the status of the refugee in America will remain unchanged. He will continue to be treated as are all other immigrants with no special provisions or bars to his entry into the United States. Approximately thirty thousand a year will be admitted. They will be assimilated into American life without unduly disturbing the economic or social pattern of the country.

They are definitely not a threat to the American workman in that their numbers are relatively small, many have especial skills new to this country, and already a large number of American workers have been given employment in projects started by refugees or with refugee capital. Ignoring completely the inhumane and un-American aspects that would be involved in complete immigration stoppage, it would also, from a strictly utilitarian point of view, be bad business for America not to avail itself of the refugee talents now available. America has already gained much and stands to gain more from Germany's ill-advised and self-imposed loss.



EDITOR & PUBLISHER

THE FOURTH ESTATE

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SHOP TALK AT THIRTY

Maybe there are cycles in this columning business, as we used to think there were in Wall Street. Whether there are or not, we seem to be in one now, with none of the fun of a Coney Island merry-go-round. Uncle Sam's gray-clads have put several letters on the desk within the past week, either asking for information on the ownership of newspapers by people of the Jewish race, or requesting a discussion of the question.

There isn't any Jewish question that concerns the ownership of American newspapers. Nobody has been much concerned about it until the recent rabble rousing began prating about "Jewish control of the channels of public opinion." There isn't any such control. We do not intend to get into personalities. This paper does not judge its friends by their race, for which they have no responsibility, nor their religion, which is strictly the business of each as an individual. We have no lists of newspaper owners, classified as Jewish, Swedenborgian, Catholic, or Presbyterian, and we don't expect to compile any.

A check of our acquaintances and memory leads us to put down 10 to 12 names of people who we know to be of Jewish faith or descent among newspaper owners. We estimate the total circulation of their newspapers at 2,250,000 daily and 2,300,000 Sunday—the bulk of both being concentrated in the circulations of the New York Times, Philadelphia Record, and Philadelphia Inquirer. At most, it constitutes about 5 per cent of the daily and 7 or 8 per cent of the Sunday circulation of the U. S.

If we know anything of the men who control these newspapers, and we know some of them intimately, it is that they are no more conscious of their race and religion as newspaper operators than are hundreds of their able Gentile competitors. They belong to Jewish organizations, support Jewish charities, and incidentally, we know of several who are generous contributors to Christian and non-sectarian funds. They take a large part in their community affairs, regardless of creed, and are usually the wheel horses of any committee which has a public job to do.

There isn't a bigot among them, if only for the reason that they are too intelligent to tie their business hands by intolerance. To dispel even the least suspicion that their creed dominates their papers, they uniformly employ non-Jewish editors and editorial executives. Their business departments, too, are for the most part under non-Jewish direction. We should judge that the number of Jewish owner-publishers is considerably exceeded by the number of Jewish business office heads of newspapers owned by Christians.

If this set-up constitutes a "Jewish problem," in the opinion of our readers, then we'll admit that we can't size up a problem. The charge that news channels are controlled for and by Jewish interests is also absurd. There is not a single Jew on the board of the Associated Press; none on the direction of the United Press or International News Service. No Jew is a director of the American Newspaper Publishers Association, the American Society of Newspaper Editors, or the Audit Bureau of Circulations.

Why all the hubbub, anyway? According to the World Almanac, there are about 16,000,000 Jews in the whole world; less than 5,000,000 in the United States, and about 1,765,000 in New York City, where, in 1927, they constituted about 29 per cent of the popu-

lation. For the whole country, the Jewish population is about 3.5 per cent, most of them in Mr. Roosevelt's submerged third.

Grover C. Hall, editor of the *Montgomery Advertiser*, did one of the best pieces of work any newspaperman has contributed to this topic when he "called the egregious Gentiles to account" in the *Advertiser* for Dec. 4. Gentiles have made them so by oppression down the ages. He concludes his four-column article thus:

"If we are to coax the Jew out of his acquired but inevitable group consciousness and natural sensitiveness, and if we are at the same time to sink the fuel that feeds the leaping flames of passion and prejudices and at last burn down the lovely pillars of civilization, we shall have to purge ourselves. That striding Colossus known as the Nordic Gentile must be born again. He must hit the sawdust trail singing, 'Just As I Am Without One Plea,' lest one some dark tomorrow his tongue cleave to his mouth as he stands aghast at the wreckage of precious things all about it."

If that can come from the Deep South, supposedly ridden by race prejudice and Kluxism, can there be any excuse for the bigotry and intolerance in cosmopolitan New York? We think not.

ALL THINGS CONSIDERED

—BY HOWARD VINCENT O'BRIEN—

PITY the poor German!

If he has heart disease he can't use digitalis, because it was discovered by a Jew, Ludwig Taube.

If his tooth aches he cannot have the comfort of cocaine; for that would be utilizing the work of a Jew, Salomon Stricker.

He will find it hard to avoid typhus unless he takes advantage of what two Jews, Widal and Weill, learned about this disease.

If he has diabetes, the aid of insulin is not for him; for a Jew, Mikowsky, had a hand in its discovery.

If he has a headache he must shun pyramidon and anti-pyris, discovered by the Jews, Spiro and Ellege.

If his child has convulsions he must avoid chloral hydrate, the discovery of a Jew, Oscar Liebreich.

Misericordia

Pity the poor German!

If he has syphilis he cannot allow himself to be cured by salvarsan, because that was discovered by the Jew, Ehrlich.

He must not even try to find out whether he has syphilis, because the Wassermann reaction used for that purpose is the discovery of a Jew.

If he suspects he has gonorrhea he must not investigate, because the method used is the discovery of a Jew, Neisser.

If he has a mental screw loose he must not attempt to tighten it by psychoanalysis, because the father of that technique is a Jew, Sigmund Freud.

Pity the poor German!

If he has ear trouble he can't go to Heinrich Neumann, the specialist who treated the Duke of Windsor. Prof. Neumann is a Jew.

Pity the Poor German!

If he has cancer he can get no help from the great specialist, Ferdinand Blumenthal.

Prof. Blumenthal has been forced to leave Germany.

If his wife needs the services of a gynecologist, she will have to consult somebody besides Drs. Nobl and Oscar Frankl. They have committed suicide. So has Dr. Knepfelmacher of Vienna. Well past 70, this eminent scientist was "treated" with castor oil by patriotic Hitlerites.

Pity the poor German!

He may like music, but he can't listen to Toscanini because Toscanini's daughter is married to a Jew, Horowitz.

He may like modern music, but he may not listen to the works of Arnold Schoenberg, who has been proscribed as an exponent of "cultural bolshevism."

He may like the music of the past, but there will be no more performances of Goldmark, Mahler, Mendelssohn, Meyerbeer and Offenbach.

Pity the poor German!

Poverty-Stricken

The poor German may like to read. But the list of authors whose works must not be read grows constantly longer. To the list of forbidden German writers has now been added a list of Austrian writers.

He may like to travel. The list of available places to visit has now been shortened. Vienna, once one of his favorite cities, no longer exists. The coffeehouses have been closed. *Gemuetlichkeit* has disappeared. There is no laughter in the heurigers of Grinsing. Theaters are dark. There is no music in the air.

Pity the poor German!

His world shrinks ever smaller. More and more cramped, he tries to be comfortable in the iron strait-jacket of the psychology that a madman has given him. Each day he cuts himself a little more adrift from everything that we have learned to call civilization.

Pity the poor German!

[Overright, 1938, by The Chicago Daily News, Inc.]

**Reprint from The Chicago Daily
News Monday, June 27, 1938**



GEN. JOHN J. PERSHING

"When the time came to serve their country under arms, no class of people served with more patriotism or with higher motives than the young Jews who volunteered or were drafted and who went overseas with our other young Americans. I well remember in my inspections of New York divisions seeing so many patriotic, well-disciplined, well-behaved young Jewish soldiers, whose commanders spoke of them in the highest terms."

—GENERAL PERSHING

THE FIGHTING JEW

By Damon Runyon

*There's a story in that paper
 I just tossed upon the floor
 That speaks of prejudice against the Jews
 There's a photo on the table
 There's a memory of the . . .
 And a man who never figured in the news
 There's a cross upon his breast,
 That's the D.S.C.
 The Croix de Guerre, the Militaire
 These too
 And there's a heart beneath the medals
 That beats loyal, brave and true,
 A Jew.*

*He is short and fat and funny
 And the nose upon his face
 Is about the size of bugler Dugan's horn
 But the grin that plays behind
 Is wide and soft and sunny
 And he wore it from the day that he was born
 There's a cross upon his chest—
 That's the D.S.C.
 The Croix de Guerre, the Militaire
 Mon Dieu!
 He's a he-man out of Texas
 And he's all man through and through
 That's Dreben,
 A Jew.*

*Now whenever I read articles
 That breathe of racial hate
 Or hear arguments that hold his kind to scorn
 I always see that photo
 With the cap upon the pate
 And the nose the size of bugler Dugan's horn.
 I see upon his breast
 The D.S.C.
 The Croix de Guerre, the Militaire,
 These too,
 And I think, thank God, Almighty,
 We will always have a few,
 Like Dreben,
 A Jew.*

SINCE PEARL HARBOR

Reprinted from The Chicago Daily News,
Friday, April 10, 1942



Edwin A. Lahey

**Cites the Heroic Records of Jews
in the Army and Navy to
Disprove Vicious Canard**

BY EDWIN A. LAHEY.

Detroit, April 10.—It was suggested in this column recently that Jewish organizations take it upon themselves to assemble evidence to give the lie to the vicious canard that the Jew lets other people do the fighting in war.

Individuals and organizations responded with such a flood of evidence that it would be impossible for a newspaper column to do it justice. However, we'll cite a few of the instances received in the mail:

Corp. Theodore J. Lewis of Philadelphia was mortally wounded at Pearl Harbor. His captain wrote to his mother that "several of his comrades owe their lives to him, since it was because of his action in getting his comrades out of the line of fire of the machine guns of an enemy plane that he exposed himself."

The first casualty from Minneapolis was Ensign Ira Jeffrey, who died at Pearl Harbor. He recently received a posthumous commenda-

tion for valor from the Secretary of the Navy.

Jewish Private Cited.

Pvt. Jerome Mintz, who went through the Pearl Harbor attack, received a citation from the commanding officer at Wheeler Field, T. H., which said "for the splendid attitude and exceptional bravery you exhibited under bombing and machine gunning, it is a pleasure and an honor to commend your heroic and courageous action."

Maurice Moscovitz, a 20-year-old private, was cited by the same officer, who said that "in total disregard of personal safety you fought back with every weapon you could find." Pvt. Daniel B. Rosenblum also was commended for valor in this engagement.

Ensign Stanley Caplan, 26 years old, of Elmira, N. Y., was in command of a destroyer at Pearl Harbor that accounted for four Jap planes and two enemy submarines. Caplan and the young officers with him "met all emergencies and operated the ship like veterans,"

Secretary of the Navy Knox said in his official commendation.

Lieutenant Killed in Action.

Capt. Robert Kushner of the Army Dental Corps was cited for distinguished service during the Pearl Harbor attack.

Lt. Henry D. Mark of Los Angeles was killed in the Philippines when he attempted to cross an open rice field to throw some hand grenades at Japanese tanks.

Lt. Comdr. Solomon S. Isquith, Brooklyn; Ensign Nathan F. Asher, Brooklyn; Electrician's Mate H. Greenbaum, New York, and Fireman H. Samuel, Atlantic City, were awarded the Navy Cross by Secretary Knox for outstanding service in the Pearl Harbor attack.

Lt. Col. Joe R. Sherr of Milwaukee accompanied Gen. MacArthur in his spectacular dash from Bataan to Australia.

Lt. Stephen G. Saltzman of Wilmington, Del., was cited by the Army for bringing down a Japanese plane with automatic rifle at Pearl Harbor.

Six of the 75 flyers who made a trans-Pacific formation flight last

September were Jewish. They were Lt. Morris Friedman, Grand Forks, N. D.; Pvt. Robert E. Altman, Sanford, Fla.; Lt. Henry Goodman, Hampton, Va.; Sgt. George Brandeis, Waterbury, Conn.; Sgt. Lester Kramer and Corp. Meyer Levin, Brooklyn. Levin was the bombardier on the plane flown by Capt. Colin P. Kelly, which sank the Japanese battleship Haruna.

Pvt. Joseph Guttman of Union City, N. J., was the first casualty of that town. His father, Jacob, lost his life in the first World War in the Austrian Army. Lt. Henry Mark of New York, leader of a Filipino scout troop, some time ago wired his father, Abraham Mark, who had served in the same post 40 years ago, "Having wonderful time, wish you were here." The next message Mark received informed him that his son had been killed in action.

This list was picked at random from the mail, and is necessarily incomplete. It seems silly now to be talking about the subject, but this much should be said—that the bigoted whisper that the Jews are "not in the war" flouts all the evidence.

Courtesy World Telegram
January 10, 1942.

Unsung Hero in Queens Helped Save Lives at Pearl Harbor

His Machine Finds Shrapnel Buried in Flesh

By JOHN D. MILES,
World-Telegram Staff Writer.

A shy, dark-haired research engineer for the city's transit system who was reading a book in his Queens home the day Pearl Harbor was attacked, today stood revealed as an unsung hero of the island naval base.

He is Samuel Berman, a veteran of the first World War, whose invention, a radio-activated locator which quickly finds metal imbedded in flesh, was used by doctors with great success in treating persons wounded by shrapnel and metal bits from Japanese bombs.

Awfully Pleased.

"I'm awfully pleased," Berman said today in the huge transit shops at W. 211th St., "that I could do something useful for the boys over there."

Mr. Berman's machine, on which he has been working since July, 1940, is similar to a submarine detector in that it emits radio waves which are reflected by metal particles in its path. The machine also reveals the depth of the metal.

Colonel John J. Moorhead, U. S. A., who returned this week from Hawaii, where he was lecturing to surgeons when the Japanese attack occurred, said the machine had proved of "inestimable value."

More Machines Needed.

Colonel Moorhead took the only complete machine made by Mr. Berman—the last bolt went into it the day Colonel Moorhead left for Hawaii—to the islands for demonstration purposes. He said he would advocate the building of machines for all units of the armed forces.

"Riding to and from work in the subways," Mr. Berman said, "I kept thinking of designs. Then on holidays and Sundays at home and a lot of nights I worked out the actual drawings. All in all, I designed and built four machines before I settled on a model which operated just like I wanted it to."

In a preliminary test of the locator at a New York hospital where Dr. Moorhead used it in an operation which was attended b.



Samuel Berman.
a number of surgeons, the machine worked to perfection, amazing the surgeons.

Born in Russia.

Mr. Berman, who lives with his wife and three boys at 107-15 127th St., Richmond Hill, was born in Pinsk, Russia, coming to this country with his family when still a small boy. He attended Cooper Union and Brooklyn Polytechnical and then obtained a New York State professional engineer's license.

The 47-year-old engineer was amused today as he recalled the preparations that had been made to explain the technical aspects of the locator to Dr. Moorhead before he left for Hawaii.

"It came down to the day Dr. Moorhead was to leave," he said, "and we had arranged to spend an hour together going over the machine. Finally, though, the doctor only had about five minutes before he had to go. It seemed as though all I did was shake hands with him."

Mr. Berman scratched his head. "I'm still wondering," he said, "how he operated the thing so well."

HERALD CHICAGO AMERICAN



FEBRUARY 2, 1942

Boake Carter Says:

Heroes Should Be Given Recognition.

NEW YORK, Feb. 2—So much has been said about the patriotism and daring deeds of Captain Colin Kelly that anything more would seem to sound superfluous. The name Kelly will live forever in American history.

But I would like to point out that, rightly or wrongly, little has been heard or said of the crew of seven who managed to bail out safely before Kelly was shot down.

We have a national habit of picking one individual out of a group and praising him or her to the skies oblivious of the performance or deeds of the others.

Since this seems to be a habit and decrying it is not likely to change it, I desire to draw public attention to another name in the crew of Colin Kelly's bomber—Corporal Meyer Levin, U. S. Army Air Corps, son of Sam and Leah Levin of Brooklyn.

Levin was the bombardier in Kelly's plane. He was the man who did the intricate calculating and accurately speeded the bombs on their way to destruction of the Jap battleship Haruna. In recognition of Bombardier Levin's bravery and efficiency under fire, the War Department has recommended that President Roosevelt award him the Distinguished Flying Cross.

To me the combination of Colin Kelly, the Irish boy, and Meyer Levin, the Jewish boy—the former a captain, the latter a corporal—facing life and death together against a common enemy, is a moving symbol of America and the principle of unity that should be welding us together.

Colin Kelly's background is clean, clear, typical of the Ameri-

can boy. His heritage has been covered adequately in the press. But what about Corporal Levin? What kind of a background has he?

He is 25 and a graduate of Brooklyn Technical High School. He studied at the Brooklyn Engineering School of Aviation. He enlisted in the Army Air Force in June, 1939.

At Fort Slocum he served for a time and then had further service in Hawaii. Last September he was one of that magnificent group of Army flyers who crossed the Pacific Ocean (with Kelly) from Hawaii to Manila.

And Levin is still in the Philippines—fighting with that magnificent officer, General Douglas MacArthur, whose grit and brilliance have inspired a nation and electrified a world.

That's just the high lights of Levin's career. There's a lot more to him than just mere school and background. Like Kelly, this Jewish boy is made of the stuff that makes America great—character, unselfishness, a determination to do what is right at all cost.

A bit of this young man's character is revealed in a letter to his mother dated November 6, 1941. He wrote then, in part: "...It seems peculiar to recall that time of my life at home when I was so concerned about my food, my

room or my good appearance. A good many things which at that time appeared important now look childish. Well, that is life in this big world. One must be far away and not have anyone to rely on aside from oneself, to be able to realize these things."

But, despite this modesty, this same youngster showed strong anger and rage against those who attacked his country. As I have said, Corporal Levin was the one who lay prone in the bomb bay, made rapid calculations as his eyes glued themselves to the bomb sights and then pulled the releases that sent those bombs hurtling downward into the hull of the Haruna. Colin Kelly would be the first to demand true recognition for his bombardier were he alive.

Before the war is finished, we shall hear of many similar heroic feats among the Kellys and Levins, the O'Briens and the Cohens—in fact, names denoting almost every nationality under the sun. This is the United States, a destined country.

It is also well to remember that through American history, beginning with Washington, there have always been Kellys and Levins molding, shaping, fashioning American history and American character.

In addition, we might also realize that it is wise, when front pages blazon forth the name of a new hero, to see if there were any others with him. They may be heroes, too.

Cover, 1942. Ledger Syndicate.

LOCAL SCIENTIST DISCOVERS NEW TREATMENT FOR WOUNDED

Jerusalem—A quietly determined Jewish girl, formerly of Philadelphia, has collaborated on what may be one of the most important discoveries in the annals of medical science.

Her name is Mrs. Ruth Schimmel Hoffman, and she is the daughter of Mr. and Mrs. Samuel Schimmel, of 2301 North Park Avenue.

Working in the Hebrew University Research laboratory in Palestine, Mrs. Hoffman who majored in biology at the University of Pennsylvania, discovered that an extract from the tissues of adult animals heals wounds which have failed to respond to ordinary treatment.

Sensational results have been reported in dozens of experimental cases in both local and military hospitals.

Mrs. Hoffman and her collaborator, Dr. Leonid Doljansky, the laboratory director have been engaged in research for some years on reactions of adult animal tissues outside the body. After they discovered an extra tissue which showed an influence on cell proliferation many times greater than was previously possible, they called on Dr. Hugo Schloss, of Hadassah Hospital in



Ruth Schimmel Hoffman

Jerusalem, head of the famous Vienna Radiological Institute, and an extract was prepared for treatment of wounds.

Among cases which were described as remarkable, was that of a soldier who after one year of the only medical help available was expected to have his leg amputated. After being treated by the new method he completely recovered the use of his leg in three weeks.

The extract is now being used experimentally in several military hospitals.

Mrs. Hoffman was graduated from Germantown High School, Gratz College and the Beth Safuri Reali in Palestine. After returning from the Holy Land, she attended Dropsie College and the University of Pennsylvania.

Her parents who returned to Philadelphia on a visit in August of 1939 after spending many years abroad, have been ardent Zionists since the days when the movement first started.

Mrs. Schimmel aided in the founding of the Philadelphia chapter of the Hadassah and was its first President. Mr. Schimmel is credited with being

one of the organizers of the Economic Corporation of Palestine in which he collaborated very closely with the late Judge Brandeis.

Mrs. Hoffman who is married to the son of Rabbi and Mrs. Charles I. Hoffman of Newark has also been deeply interested in Zionist activities.

Because of the present war crisis in the near East, Mrs. Hoffman's parents urged her to return home. However, she felt that her scientific endeavors were so vital and were progressing so satisfactorily that her personal safety was of secondary importance. And besides, as Mrs. Hoffman put it "we won't leave while the clouds are hanging over Palestine."

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